

2013 Golden Jubilee edition

BIHAR YOGA®

The Golden Collection 5

A collection of original publications
from the Bihar Yoga Tradition



Yoga Publications Trust, Munger, Bihar, India

The Golden Collection 5



1963–2013
GOLDEN JUBILEE

WORLD YOGA CONVENTION 2013
GANGA DARSHAN, MUNGER, BIHAR, INDIA
23rd–27th October 2013

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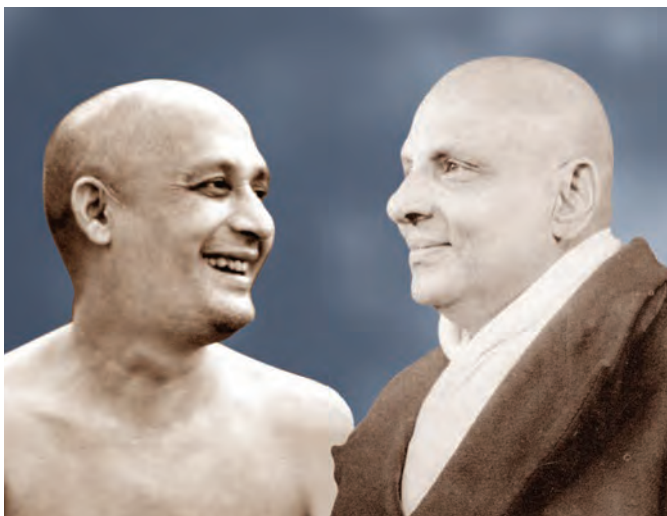
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Dedication

*In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga
and to our guru Sri Swami Satyananda Saraswati
who continues to inspire and guide us
on our spiritual journey.*

Swami Niranjan

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Preface

In the early 1970s and 1980s, the devotees of Sri Swami Satyananda carefully printed and published his lectures, discourses and class transcripts in small booklets, preserving and disseminating these important teachings. The booklets were their first contribution to their guru's mission of 'spreading yoga from door to door and shore to shore'. For many years these gems from the past have been out of print and unavailable. On the occasion of the Bihar School of Yoga's Golden Jubilee 2013 celebrations, these lost works have been compiled into a set of volumes aptly named *The Golden Collection*, so that once again the classic words which launched a yoga movement can inspire spiritual aspirants around the world.

In reproducing the booklets the original language has been kept intact, conveying the flavour of the time. The language shows the care that Sri Swami Satyananda took to make his teachings clear to his audience, never compromising clarity for fashion or style. His ability to present and adjust any topic to any audience is proof of the versatility which enabled him to convey his deep understanding of the potential of yoga to meet the needs of all.

A pioneer of his time, Sri Swami Satyananda gave a new dimension to the practice of asana, stating clearly that it can take the practitioner far beyond physical wellbeing. He often guided his disciples through letters brimming with snippets

of wisdom, which are as valuable and pertinent today as they were almost fifty years ago. *The Golden Collection* also includes a systematic introduction to the various meditation practices expounded by Sri Swami Satyananda. No step is missed and no precaution left out, allowing the aspirant to safely travel the journey of yoga and spiritual life. For each practice, whether antar mouna, ajapa japa or nada yoga, precision and clarity are the key. The branches of yoga are concisely elucidated, making them relevant to the daily life of each yoga aspirant.

Much that is taken for granted today was unknown or misunderstood at that time: it is the great achievement of Sri Swami Satyananda to have brought yoga to the general public and mainstream of society, truly making yoga a household word the world over.

The extraordinary quality of his being and spiritual attainments was recognized early in his life. While living in Rishikesh in the ashram of his guru, Swami Sivananda Saraswati, the young swami received glowing appreciation and admiration from guru-bhais, visitors and guests. To this day, tributes continue to express love and a sense of profound gratitude from all who have been touched by this modern day saint and his teachings. Sri Swami Satyananda, however, remained a disciple throughout his life and fulfilled his guru's mandate by making it his life's mission.

The Golden Collection is a true testimony to the wealth and depth of yoga and to its master exponent, Sri Swami Satyananda. In his early teachings he set the tone, purpose and aim of his mission. The reader is able to discover and connect with the roots of Satyananda Yoga, whilst appreciating its evolving contemporary nature, a trademark of this tradition.

Indeed, Sri Swamiji's prophecy, "yoga is the culture of tomorrow", has come true. His tomorrow is our today.



Collected Lectures

Europe 1968–1970

Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

Collected Lectures are a series of talks delivered by Swami Satyananda Saraswati between 1968 and 1970 in various cities throughout Europe. The main themes of yoga and tantra, along with some of their practices, were discussed to suit the nature of each audience. Published in *YOGA* magazine throughout the 1970s, they are presented here for the first time in their original sequence.

Light on Yoga

Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

In *Light on Yoga* the science of yoga and its many branches of raja and hatha, jnana, bhakti, mantra, kriya and dhyana yoga are explained in a comprehensive way. This booklet is mainly based on a series of lectures given at the Belfast Yoga Centre, Northern Ireland. It also includes lectures given by Swami Satyananda Saraswati in Paris, London, Vienna, Basle and Copenhagen during 1970. The reader encounters yoga as a tool to reshape his lifestyle and to enhance the quality of life – the true purpose and aim of yoga.

This book was transcribed and edited by Satyananda Aschram des Tantra, Vienna, Austria (December, 1971).

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Yoga

Belfast, Northern Ireland, 1971

The word yoga has become an international word and there is no land, there is no country and there are no people who are not intimately interested in this great science known as the science of yoga. People have vague ideas about this great science and some feel that the system of yoga is not meant for those people who are interested in ordinary life, but is only for those who want self-realization and certain religious experiences.

In this short essay it will not be possible for me to explain all the great possibilities and infinite potentialities of yoga in regard to the life and evolution of man and his mind. I will give just a glimpse of this great science which has come to the rescue of the fallen man and the breaking minds.

About fifteen years ago when I started expounding yoga all over the world I did not think that yoga would play such a vital role in the life of those people who are civilized, normal, educated, cultured, and have every means of living and enjoyment at their disposal, as people of western countries do. However, today the condition is such that hundreds and thousands of young boys in Scandinavian countries, in great lands like the United States and Australia and elsewhere are completely broken, damaged, by the overuse of drugs, who are living a life with almost crippled or paralyzed minds. They are getting rejuvenated, revitalized by the practices of

yoga, in spite of the fact that the assistance of medical science is available to them in those parts of the world. Not only this, even the psychological abnormalities and the psychological problems which may be real or unreal and which have crept up with the advancement of civilization in the form of tensions, nervous breakdowns, neurosis, have a great possibility of being removed by the practices and science of yoga. In addition to this, my association with lunatic asylums, criminals, spoilt children, undeveloped and retarded brains, have brought out this result – that by systematic practices yoga can bring complete revival in the entire personality.

What is the definition of yoga? In short, yoga is a system for the unfoldment of a greater, mightier and more powerful consciousness in man by certain physical, psychological, psychosomatic and spiritual exercises. The word yoga literally means ‘union, communion, merger’ or much better ‘fusion’. It should be explained that yoga means a process of communion, a process of reintegration of the lower consciousness with the higher and mightier consciousness in man. Even as rivers flow into and become one with the ocean, in the same way this human being with his small mind, with his narrow consciousness, with his limited awareness, has been suffering very much, but by the practice of yoga he tries to fuse his lower consciousness, his limited consciousness with unlimited and infinite consciousness and to become happy, peaceful and full of knowledge. Therefore, all the practices of yoga tend to develop that state of mind in which we are able to practise concentration, meditation, one-pointedness and complete integration with the higher self.

The consciousness of man, the awareness of man is always evolving and it is evolving at a speed that is determined by the laws of nature. The evolution of my consciousness and the evolution of the consciousness of mankind in general are subjected to the laws of nature, and therefore, the speed is very slow. After a few thousand years, at this rate, my consciousness will have evolved to a particular point, but it is going to take thousands and thousands of years to reach that state of

unfoldment of my consciousness. By the practices of yoga the speed of evolution of consciousness can be accelerated and, without waiting for those thousands of years, we can bring about a total change in our consciousness in this life itself.

What are the practices of yoga? I will first of all try to correct a few of our limited notions and conceptions about yoga. Some people think that the practice of physical exercises, *asanas*, and breathing exercises, *pranayamas*, alone constitute the whole scheme of yoga, but it does not. This does not mean one should not practise the exercises, the physical postures and breathing exercises, because they are very important. Nevertheless, it must be made very clear that the system of yoga postures and the breathing is the preliminary, the first stage in the acceptance of yoga in our lives.

At the same time the physical exercises, the so-called hatha yoga, are not only for the physical body, but they are more than that, as I will explain now. It has been the matter of investigation of scientists that these physical postures known as hatha yoga and the breathing exercises known as pranayama do not only influence the physical condition, but they also influence the psychosomatic, mental and vital conditions which appear in the form of psychological diseases. The mental conditions such as restlessness, anxiety, neurosis, sleeplessness, worries and other such psychosomatic conditions, though they are psychological, can be safely cured through the practices of the science of physical postures or exercises. The physical postures, *asanas*, influence the endocrinal glands such as the adrenal, thyroid and pancreas, and by influencing those glands they not only remove the physical defects, they not only cure or correct the physical problems, they also change the imbalanced condition of the human mind.

One surprising fact is that the suicidal complexes, which are overriding our generation today, have been tackled very well and with great success by the simplest way of revitalizing the sacral plexus and the muscles belonging to the perineal region, that is the mooladhara chakra. It has been seen, that

at the bottom of the trunk, in the perineum, there is a centre. This is known as mooladhara in yoga, it is also known as the sacral plexus and is a very vital centre which influences the brain. People who have a tendency to commit suicide, who are completely desperate, are totally frustrated, instead of giving them a dose of religion or processing them through the psychological treatment if you can revitalize their sacral plexus or mooladhara, that particular attitude to life, which is a psychological attitude, can be cured. I know this to be a fact. However, I will not discuss in detail the physical postures.

Pranayama, the breathing system of yoga, has been very useful in controlling the restlessness, the oscillations in the brain, and this has been tested well by the scientists of today. The brain is responsible for our mental behaviour and when this brain is oscillating, at that moment it produces a reaction, such thoughts, such impulses, which are really destructive, which are so problematic and create difficulties in our thoughts, emotions and actions. By the practice of pranayama or the breathing system of yoga we are trying to revitalize the whole brain through a power which is known as *prana* or it may even be called the energy in man.

Here I want to explain something more about the yoga of meditation. Meditation in the West is regarded as a process of contemplation of a particular idea, but I must define meditation as a process of awareness by which we are trying to come closer to our higher self. In this practice of meditation one tries to acquire complete knowledge of one's mind and tries at the same time to acquire a system of training and regulating the infinite capacities and potentialities of the mind. The way is not difficult. Exactly what one does in meditation is to make the body quiet, bring about a state of tranquillity and equilibrium in one's pranic system, expose the whole mind before oneself and then try to awaken the consciousness from a lower level to a higher one.

One may think that meditation is very difficult but be assured that it is not; it is the easiest possible thing that a

man can ever do, but the difficulty is finding the technique which is suitable for a person and the techniques are different for everybody. Some people can concentrate on a sound and others can concentrate on a particular centre in the body. Yet others can concentrate on the breath, while others can concentrate on an object, internal and external. It must be determined as to which is the practice meant for the individual according to the level of his personal evolution.

Out of hundreds and thousands of practices in meditation, I will explain theoretically a very simple practice. Maybe it is suitable for you. There should not be the misunderstanding that this is the only practice of meditation because this is only a short introduction so that one can start to practise.

In the beginning it is possible to take a seat on a sofa or an easy chair, but later one of the sitting postures such as padmasana or siddhasana should be taken. The period which is determined in the beginning should not be more than ten minutes at one stretch. It means that for ten minutes one does not move a single part of the body and the eyes are not opened. For ten minutes the spinal cord is kept upright and straight. Whether one sits in the cross-legged pose or on a sofa does not make much difference in the beginning but the important thing is that the spinal cord should be straight and upright as it controls the sympathetic, parasympathetic and central nervous systems. If you practise asanas, the physical postures and pranayama, the breathing exercises, then you should practise meditation after them, not before.

When sitting this way with the eyes closed, with the spinal cord upright, straight and without tension, one should not try to concentrate or to make an effort to concentrate. Concentration begins after a long time, not from the day when one starts. First, only try to practise awareness, not concentration and there is a difference between awareness and concentration. Awareness is spontaneous and concentration is an effort.

Now first of all with closed eyes there should be nothing to do for about one and a half minutes except to become aware

of the whole physical frame, this physical frame which you know so well; this physical frame in which one has been living for the last twenty, thirty, forty or fifty years and moving all around. This physical frame should be the object of awareness for about one and a half minutes and not more.

After this, you must become aware of the stillness, steadiness and immobility of the physical body. Well, at this moment many are immobile but do not know it. It is known as unconscious stillness, but here one should practise conscious stillness: 'I am still and I know that I am still.'

Thus one is practising awareness of the body first and then awareness of the stillness, then awareness of the body and stillness together.

After this, when one has made oneself like a statue and has become aware of the position, then one tries to become aware of the breath, the natural breath. One knows that one is always breathing, but one is breathing unconsciously. In this practice breathing remains the same as always except it should be done consciously. The awareness that should be maintained is, 'I am breathing in, I am breathing out, I am breathing in, I am breathing out'. This should be the form of your awareness constantly for about one and a half minutes.

This breath which I am referring to now has to be realized at different points. For instance, realize the breath in the throat, realize the breath in between the navel and throat like a path ascending and descending, and realize the breath from the eyebrow to the back of the head and back to the eyebrow centre, back and forth, back and forth, a few seconds each. Then practise breath awareness consciously in different regions of the body. I have given only four points, but there are many more.

After that a mantra should be added to the breath; a particular word such as *Soham* or *Kleem*. Then practise the same in the frontal passage mentally, or in the passage from the eyebrow centre back to the centre of the head. First, be aware of the breath as before and then add the mantra mentally in the form of *Soham* or any other sound.

For a while practise the whole thing as it has been explained but after that find out the centre, find out the object, find out the point of meditation and then practise at that point. Meditation may be practised on mooladhara chakra, the perineum, or it may be practised on ajna chakra that is at the top of the spinal cord, or it may be practised on any form within the brain. Well these are only some of the centres which I have pointed out, but there are many more and which to choose has to be decided for it cannot be told because every person has a particular centre which is already developed.

Do not work too much, do not create any tension, but if the object comes to you spontaneously let it and if it does not come, leave it for the moment. Try again and again. Try it for weeks, months and years, and on any point which is the chosen point. If there is concentration, the energy will start flowing throughout the body and throughout life.

Practise this first once every day. Afterwards, say after a month, twice a day only ten minutes with total steadiness, without closing the eyes and without the least tension. On certain days there may be a very good, fine meditation and on some days there may be nothing at all but that does not matter much. If the practice is continued day in and day out, your consciousness, a different consciousness or a higher consciousness will be unfolding even without your knowledge.

After this has been practised for sometime, the realization will come that there is now a need for a higher practice. When this realization comes leave this practice and take to the higher ones.

Hari Om Tat Sat



Yoga and the New Human Race— the Psychic Race

Hari Om Tat Sat

Through the practice of yoga a definite change takes place in the sphere of human consciousness. In fact, you must admit that all aspects of yoga including the yoga asanas will surely bring about a change in the inner sphere of man. It is true that by the practice of meditation, the yoga postures, through pranayama and other methods, a definite change can be brought about in the structure of the human brain and psyche, but it does more than this.

The awareness which is a special privilege of man becomes increasingly keen and intense with the practices of yoga. Animals think but do not know that they think. Maybe monkeys, cows or some higher animals do think and also plan, but they do not know that they are doing it. Some of the animals have even more intelligence than man, undoubtedly they do, but they are not aware that they have it. There are thousands and thousands of species existing but unaware of their own existence. However, with the appearance of human beings something new has appeared. He not only exists, but he knows that he exists. He thinks and he knows that he thinks. He has problems and he is aware of those problems, and this is how the human being differs from the rest of the animals. This special quality of human beings is to be known as awareness. In the phrase *sat-chit-ananda*, the second word *chit* refers to this awareness.

If we could develop this awareness in a monkey, if we could develop this awareness in a cow, perhaps something fantastic would take place. It is the mark of man's special evolution and this awareness produces the remarkable difference between man and the other species.

If you will, for the moment, imagine that man became aware of himself, just like somebody else is aware of himself, then you can go to the extent of discovering, creating, visualizing or imagining a seer, a spectator, or you may say God, who shares this awareness. This awareness is the special vehicle by which man shall complete the journey.

This consciousness, this awareness is known as *atman* or self. This atman is the seer of my existence, this atman is the witness of all that exists in the past, the present and which is sure to come in the future. This atman is not aware of itself. The day that the atman experiences itself shall be the completion of your evolution. You may say, "I will become aware of myself," but it will not be possible. If you close your eyes and think, "I am aware of myself," I can assure you that you will be aware of your body, you will be aware of your name, you will be aware of your background, but you will not be aware of your self. The name, form, time, space and object are not the self. It is through the atman that we know that they are.

Among human beings you will find that people are not aware of this higher existence. They are only aware of their external lives and because they are connected with this outer life there is pain, there is agony and there are problems. When we talk about the psychic race, when we talk about the coming race, when we talk about the world culture we mean a culture that shall be aware of this atman. It is through the practices of yoga that you will become more aware of yourself and gradually you will commune with your inner nature.

For more than five thousand years of our history, mankind has suffered very much. Attempts to bring about this culture were made many times in the past, but they resulted in utter failure. For some reason or the other this

culture could not be restored because the people of that age could not develop their centre known as the *bhrumadhya* or the third eye. People had to work with their bodies, their physical bodies, with their hands and feet and as it happened they could not develop their psychic centres which are situated in this body. For centuries people fought for prosperity, people fought for men and women. They did believe in God, but they did not find their own source.

Now the whole picture is changing. The intellectual evolution is complete. With the completion of the intellectual evolution, the psychic body and the psychic centres in the brain are awakening. Whether you care or do not, the kundalini in general is going to wake up in times to come. Maybe after a few hundred years, people will not go to a guru to learn kundalini yoga, but their kundalini will wake up by the passage of time. To express it in a different way, I can tell you that in this brain there are certain centres which now have already become fused to waking consciousness and those centres in the brain which were lying dormant for the past centuries are now coming to life.

You know very well that within the brain there are millions and millions of ultrasonic and supersonic circuits and centres. The centres of intuition, the centres of supreme understanding and all centres are situated in this physical brain.

By the practice of kriya yoga, by the awakening of mooladhara chakra, by the awakening of manipura chakra, by mahamudra, by bandhas, people have been trying for centuries to awaken this dormant side of the brain, this nineteenth of the brain.

When I started the practice of yoga, I found that people thought yoga has nothing to do with them and it was absolutely useless for the man of the world. I am talking of the years 1956 to 1959 when people did not know that this practice could bring them something precious and valuable. Within a few years suddenly a great change has taken place. In spite of heavy preoccupations, social and

family problems, people have come to the understanding that yoga is for them.

In 1962, when a conjunction of eight planets occurred in Aquarius and many were terrified by the thought that chaos was going to take place I was in Munger, the place I come from now, and that town was in absolute terror! Do you know why? In 1934, when there had also been a conjunction of four planets and the sun in Aquarius, the town of Munger was brought down to ashes by a terrible earthquake so that not one house survived. 50,000 casualties occurred in half an hour and, thanks to the astrologers who told the people of Munger, that next time they were going to face the same calamity, everyone was terrified. Around the clock throughout the month everybody left their job, everybody left their duty, everybody left their shop, and they were only praying, day and night. At that time, I happened to go to Munger for the first time. I was just a wandering monk. I was not speaking very much so I did not even have one friend. I was accustomed to sleeping on the roadside, like many people do even today, and I was not sure that I would have something to eat at the time of lunch, if I had a few onions that was enough for me.

On my arrival in Munger a gentleman called me and said, "Swami, what is your opinion about this day?" I told him, "The birth of a new world." That man left Munger that same afternoon. He misinterpreted me. I told him there would be the birth of a new world. He thought that everything was going to be finished by that afternoon. The news spread to different people in town. I stayed in Munger and that day passed without incidents. At about one o'clock at night, when it was supposed that the deluge, the destruction was to happen, I got up and I felt that the birth of a new world was taking place. The man who had left Munger the same day out of fear got in touch with me the next morning, came back to Munger and asked me to build an ashram there. To tell you the truth and to be frank, I never thought of a mission, I never had any ambition. Without my wanting

the ashram grew, without my wanting the disciples started coming, without my wanting it I came to the West a number of times, and everything happened without my wanting it.

So you can understand that even though mankind is at the same time moving in a different world, in a different and worldly sphere, that sooner or later, a great change is going to take place in the whole world. Even if you take a vow here this evening that you are not going to practise yoga, I can assure you that you cannot help it. You can be sure of one thing. After a few years when you meet your friend, you will say, "Have you got a television?" and he will say yes or no. You will ask, "Have you got a car?" and he will say yes or no. You will ask, "Do you practise yoga?" if he says no, you will say, "What type of man is he, he does not practise yoga at all!" It has already started happening. When the great violinist Yehudi Menuhin was recently awarded the Nehru Prize in India and was asked by the press correspondents what the firm bases of his life were, he said, "First yoga, next music."

Finally, I can tell you that if you practise yoga asanas, pranayama, meditation, ajapa japa or antar mouna, a change does take place in the body, undoubtedly, but more than that, a change is taking place in the deeper spheres of your life, but you do not know it.

When you practise yoga, you should not accept or you should not take to the path of abstention or rejection, it should be a path of synthesis, yoga should unite not only two parts but many. All the great thinkers like Annie Besant, Aldous Huxley, Sri Aurobindo have been talking about this superhuman race or this supermental race, you need not be afraid that you are going to develop horns or wings, but you will develop your consciousness to such a degree that you will become aware of the whole cosmos.

Hari Om Tat Sat



Yoga: the Awakening of your Potential Powers

Queens University, Belfast, Northern Ireland, 1968

This is the first time that I have come to your great country. Last time when I was in London I had thought of coming to Ireland, but then there was no one here whom I knew. This time there are lots of friends here including our Vasishtha of Kaliyuga and Arundhati.

I move around not to preach a cult or religion. I don't believe in this way. I think I am an atheist. I have my own opinion about higher states of life. I never agreed with Kant and Plato. Sometimes with Socrates I did agree.

Eastern and Western philosophies have always baffled me and confused the whole intellectual process. Entered into convent school, and got out of it with grace and with shame. Went into monasteries, ashrams but was never impressed by anyone. I do not know if it is my misfortune that there has not been one person, not one literature, not one painter, not one musician who has ever been dear to my heart and has ever been able to influence me. And right from the beginning I have been questioning myself, the books which I read, belonging to Hinduism, Zoroastrianism, Christianity, Islam and so on. The more I questioned, the more I started questioning. I was lost. Ultimately I came across one simple method and that was yoga.

This is the yoga which has always impressed me and yoga is my teacher and yoga is my revelation and it is my

Bible. Of course, I don't believe in religion, I am sure I can tell you very frankly, but in a way this gave me answers and the answers that I got were not intellectual, not through a process of logic and reasoning. They were in the form of awareness and experience, in a form of perception, in a state of awareness, in a state of being where the lower mind doesn't function. You may call it intuitive awareness or intuitive revelation. It is that yoga that I am going to speak about to you this evening.

For many people in the East and West, yoga is something like magic or an orthodox way of asceticism or a way of hermits and mendicants, but to me yoga is far from this. I have studied yoga with the help of cardiograms, EEG. I have studied yoga electro-physiologically with neurophysicians and so you can understand that for me yoga is a science. It is a science of body, mind and higher consciousness. I refuse to use the word soul – higher consciousness. This man that I am, and this body that you are, is not only skin deep. It doesn't only contain blood, plasma, chemistry, glands, secretions, a nervous system. It contains something very important – I am not talking metaphysics, I am talking deeper physiology.

It is in this body that there are possibilities of discovering new potentialities. The mental abilities, the psychic capacities, are not abstract things. They are the manifestations of certain greater centres in this body and yoga is the subject which teaches us how to manifest those great abilities in us. In the physical body there is the spinal cord as all of you know. At the top of the spinal cord you have the brain. At the bottom of the spinal cord there is a very vital nerve centre, and that vital nerve centre in yoga is called *shakti*, the power, the energy, and that vital nerve centre is the home for the great shakti which has another name *kundalini*. Those who have had reference to the subject of kundalini yoga will understand me much better. There is a nerve at the base of the spinal cord in the physical area of the perineum, and that physical centre is not yet manifest in the human system. It is not functioning. It is dormant.

By the practices of yoga, the *pranas*, the higher potential magnetism, is created. It is not by physically crushing, it is not by physically hammering, but it is through a psycho-physiological method that the particular centre has got to be brought into a state of operation, it has to awaken. In yoga that centre is known as mooladhara, the home of all potentialities, psychic, mental and higher.

This awakening of the power continues because the development that takes place does so in stages, and therefore, in yoga the centres of awakening are eight, primarily:

- The first being at the bottom of the spinal cord in the perineum
- The second in the sacrum
- The third in the solar region
- The fourth cardiac region
- The fifth in the cervical vertebrae area
- The sixth on top of the spinal cord, the pineal gland
- The seventh in the cranial region
- The eighth is the pituitary.

I am talking about kundalini yoga which is not abstract, but which is based on the physical body, and it is integrated. Now these are the physical centres, but you cannot revitalize them, you cannot cause vitality by any other method except yoga. Therefore, in the yogic practices you have a lot of practices such as:

- Asanas – the postures
- Pranyama – the breathing
- Bandhas – control of inflections
- Mudras – psychic attitudes
- Kriya – the motion of consciousness
- Ajapa japā – awakening of the subconscious and unconscious; cognition of the conscious, subconscious and unconscious
- Antar mouna – explosion of the ‘dirty man’, elimination of the impurities in man by spontaneous methods.

Many other practices are included in the structure of yoga. Here, in this small lecture, I am not going to tell you

everything about every yoga because it is a matter of practice. Out of the whole thing I have got to tell you only about one practice this evening and that is for you.

When you sit down every night and in the morning for meditation, what do you do? You close your eyes and you withdraw your consciousness from the external life and try to fix it on an internal point, and a great conflict takes place. You withdraw your mind and the mind becomes more and more aware of oscillations. In this conflict between effort and failure you lose all your interest in meditation. But we think, and I particularly think that that is not the way. That is not the way. Meditation has got to be spontaneous, just like sleep. Whether your eyes are closed or they are open, if you have to sleep you sleep.

Whether your eyes are closed or open the mind has to be withdrawn and it goes in. By the practice of a particular kind of yoga, you will make it possible. For instance, you have a problem with the mind and it is not possible for you to control the spontaneous oscillations, the disturbances. What exactly are you to do? We have a very simple practice. Concentrate on the throat and concentrate on your breath. Concentrate on your throat or rather, become aware of your throat and become aware of your breath – the breath that is natural, spontaneous without any effort on your part. Try to remain aware of the inhaling and exhaling process of the breath, the ascending and descending process of the breath, as long as it is possible. Then the breath becomes longer, the rhythm changes and when the rhythm of the breath changes, there is a definite change that takes place in the brain. Even if you do not want to ‘go in’, even if you do not want to remain in meditation, the mind is withdrawn automatically. This is one of the easiest systems of meditation that can be adopted by anyone. It is in this scheme of meditation that you have to know a few rules and regulations. They are not many:

1. A particular posture has to be taken, whether it is:
 - i) Padmasana – lotus pose, cross legged pose
 - ii) Siddhasana – the adepts pose

- iii) Vajrasana – thunderbolt pose, as Muslims sit for prayer the spinal cord has to be upright and straight.
2. With your spinal cord upright and straight, you close your eyes, but do not start anything immediately. First of all concentrate or become aware of the physical body as long as it is possible. Then have complete awareness of the unconscious movements or unconscious stillness. The body should not move, but if it moves you should know it – a total witness as long as it is possible – “I know I am aware of the body and I know that my body is not moving.” Everything is still. If I move my lips or scratch my body, I know I am doing it. Total awareness of everything concerning the physical body. This is the second practice.
 3. Superimposition of the idea of a statue on the previous practice – “I am a statue.”
 4. Awareness of your own breath.
 5. Synchronization of a mantra or an occult syllable with the breath.

After that you have to pick up one of the three centres for meditation. The first centre is the space in the heart. It is for those people who are emotional by nature. The second centre is the space in the brain. It is for those who are intellectual by nature. The third centre is the space in the spinal cavity, which is for those who are psychic by nature.

These are the three spaces in the firmament of consciousness which are the subject of meditation. Not a deity. You can have a deity if you wish, I don't mind. Concentrate on a guru or a person, but I prefer that it is one of the three spaces. If you know that you are emotional, take the heart space. If you know that you are intellectual, take the brain space. If you know that you are psychic, take the cavity in the spinal cord.

When meditation takes place, consciousness undergoes a change and this change is a kind of unfoldment. Every time you meditate, your experiences are different and every time your experiences are different your consciousness is undergoing a process of unfoldment or revelation.

Apart from this aspect of yoga we have an easier one to begin with and that is the asanas and pranayamas. About these asanas and pranayamas I also have something to say. They are not exercises, they are not just muscular movements. Asanas are postures such as the headstand pose, cobra pose, bow pose, and so on. These postures have proved very useful to people. I have been working with people suffering from diabetes, blood pressure, nervous breakdown, delinquent children, drug addicts and other sufferers. With the practice of asanas and pranayamas I have found that they got rid of the problems that are physical and psychophysical. At the same time, I see that a change is taking place in their general nature. Last month Swami Atmananda was taking a class for children in France. Ten to fifteen year olds with the problems, the restlessness of that age. For one month they had yoga classes – surya namaskara, the famous exercise to the sun, breathing (inhalation, retention, exhalation), awareness of a point in the heart or in the brain. In one month the directors, teachers, guardians and stewards certified the great change they had noticed in the children. Through the practice of asanas and pranayama and nothing else.

The Danish government has set apart a lot of funds for rehabilitating those boys who have lost their mental faculties on account of overuse or misuse of drugs. Those young kids who were on the brink of complete disaster were saved by yoga asanas. In hospitals in Denmark yoga teachers go every morning and give them these practices in asanas, pranayama and a little relaxation. Every year they are taking out hundreds of boys and giving them a new life. They even send the students to me in India in batches of twenty-five to thirty for training in yoga.

Two years ago in New York, I was given the chance to teach asanas and pranayama in a detention camp, a horrible camp as I have ever seen in my life. When I had been to the camp it became a problem for me to come out safely. There was such trouble that I thought that I would never enter this camp again, but I had to go because I had made a promise

to the director. I went there for seven days and every day I found a change. On the seventh day all the inmates were my disciples. They were my disciples. Not ninety-nine, but one hundred percent.

These are some examples I put before you. By the practice of asanas, it is not only the respiration or the circulation or the consumption of oxygen that is affected, but even the secretions of the endocrine glands are changed to a great degree. The change takes place in the adrenal system – the thyroids, function of the pancreas and many other vital endocrinal glands which are situated in this physical body. Proper and regulated control, training and expression of these glands bring about a change in the behaviour of man. If an angry man who has no control over his temper, takes a revolver and tries to shoot somebody, you can bring about a change if you know how to control and regulate his glands.

The electro-physiological research has proved that by the practice of pranayama, the waves in the brain can be directed in very successful and useful ways. These experiments were conducted last year and the year before in Paris by great doctors. Also psychologists have something to say about it. In general for nervous depressions or nervous breakdowns that take place, we go and take tranquillizers and we take LSD. When LSD becomes too old, we go on to ganja and bhang, marijuana, hashish, and so on. We invent a kind of justification and say we are doing it for expansion of consciousness, and that is how we are trying to escape from problems that lead to nervous breakdown. In yoga practices we have those exercises that concern themselves with the important centres of the brain, but we do nothing directly with the brain because the whole brain has its connecting centres in different parts of the body. If you concentrate on the navel, the consciousness or the vital energy that is created by concentration influences a particular centre in the brain and brings about awakening. The psychic experiences or the control over the nervous system can be directly brought about without interfering with the brain directly.

There is another system in yoga that is known as yoga nidra, known as the yogi's way of sleeping, also known as psychic sleep, a very powerful method. I use it for those children who do not understand me, the neurotics. In deep neurosis I use the practice of yoga nidra, the psychic sleep. Again I will tell you. It is not sleeping, but it is a way of relaxing the sixty-four or more vital centres in the body. It is introducing a system of relaxation in those vital systems. By the practice of yoga nidra I have found that habits can become completely changed.

You don't have to tell your son, husband, daughter or wife not to do a thing. It is the twenty-fifth year of my life that I have been a swami or a monk, but never have I asked anyone to give up smoking, I never said not to drink or not to be a drunkard. I never asked anyone to refrain from anything that you consider bad and I have never compelled anyone to do good. I have never said to be good, do good or to be truthful. I don't believe in it because this is all just something we say and you listen, and you continue your own life as before, because it is intellectual brainwashing, it is not a training of the mind. It is not a training of consciousness or personality. For years and ages you have been hearing, "be kind" and "be truthful" – have you ever been? No never, because your subconscious mind, your soul or yourself has been 'deaf' and yoga nidra has an answer. By the practice of yoga nidra – not your intellect by which you understand, not your conscious mind by which you can analyze, but the second person in you, the more powerful man – the subconscious mind is brought on to the top. It is to the subconscious mind that I talk and it is to the subconscious mind of your son or your child that you can talk. Whether your child is two years old, or a baby or it is in the womb it does not matter. Anywhere, anyone, mad or absolutely clever and sane, neurotic or completely alright, you can control, you can manifest, you can awaken the subconscious person in the aspirant by the practice of yoga nidra. You are not causing magic. It is spontaneous; it is the law of nature.

The moment that the sensuous mind, the moment that the objective consciousness, the moment that the empirical consciousness, the upper part of the brain is withdrawn the subconscious mind comes into full play. You have to do nothing. Well, I am talking, everyone of you is listening and if there is a lot of tumult and noise here it would not be possible for you to listen to my speech. In the same way, the disturbances created by the senses, by the external mind, by your much respected intellect – they are causing a lot of noise, a lot of tensions, a lot of diversions. By the practice of yoga nidra you say, “Take rest my friends, for the time being, let me be with myself, take rest for sometime.” No intellectual process is involved. It has nothing to do with the conscious plane of existence. You are trying to be nearer to your real self, of course not with your outer self, and through the practices of yoga nidra, when you contact your subconscious mind, you tell yourself, “I want to be like this, this is my aspiration and this is my ambition. I do not want to be like that.” This is the resolve, this is the oath, this is the vow you take. You take it and you fulfil it. Anything in life can fail; anything in life can fail I assure you, but not the pledge, not the resolution you make before and after successful yoga nidra.

What I have experienced in my life is that yoga nidra can give you a direction for the whole of life. It can show you the way as to how you should proceed and I practise yoga nidra on my swamis. I have no time. I could not say that I am a very busy swami, but the little time that I have got, I have to teach hundreds of sanmyasins and I put everything into their mind. Swami Atmananda came to France. I said she has to pick up French in two or three months time and give lectures on yoga in French. You understand how difficult the French language is. Two to three months for an Indian. I say it doesn't matter, practise yoga nidra and study French. She can speak much better French than English or Hindi or her native tongue. Likewise you can do with your children. It is not only for self-realization. Many things can be solved, problems of your life, quarrels with your husband or wife,

your misunderstandings about children, delinquent children, the spoilt mothers and parents, the spoilt friends and many, many things.

Apart from that, yoga nidra can make your mind so powerful that the waves that you transmit are immediately telepathically perceived by the other people. It is possible for you, it is also possible for me, that if I have a good thought in my mind I must try to impress that good thought on your mind also and this is how we help our children and family members. Throughout our lives we have been thinking of goodness, that our children may become good, our relations may be cordial, but our mind is not powerful. In order to intensify the process of willpower and strengthen the mind, yoga nidra should be practised daily at bedtime. You don't have to take tranquillizers. No sleeping pills please. Experiment on this. Go to bed at night. The simplest practice is: (of course there are many practices and hundreds of methods of yoga nidra) first go to bed and lie down. Say in your mind, "Don't go to sleep, I don't want to sleep, I want to practise yoga nidra." Well what exactly do we do? We go to bed and say, "I want to go to sleep," and the whole negative process starts with that. Go to bed and say, "No sleep, I must practise yoga nidra, I must practise yoga nidra and no sleeping." Become alert and see that you do not sleep. It is in the morning that you know you have slept without taking notice.

This is how the mind behaves, the untrained mind behaves like this. Of course not the trained mind. If your consciousness is trained it says, "I sleep," and then you go to sleep. You must have heard about Napoleon, about great men. They say, "I sleep," and then they go into sleep. At that time you must make it a point. Sit down, and first light a candle. (I am not talking to you about the church, mind you!) Light a candle, or much better, a nice small bulb with a violet star. Concentrate on that star, or *Om*, or a point or anything, without blinking your eyes. Do it about ten minutes. Then close the eyes. Concentrate on this point, the eyebrow centre.

Visualize the symbol, the star inside and of course you will be able to see it. Afterwards lie down and start the practice of yoga nidra. Firstly say in your mind, “I am going to practise psychic sleep, but I am not going to sleep.” Second, the resolve, “I must change the whole life,” it is not enough. Something like this, whatever you decide for yourself. Or if you want to have a number of bottles every day, if you are unable to use your will to resist, something like that. But it is true that whatever you resolve in yoga nidra that must change the whole structure of the mind and consciousness. If you are spiritual by nature, you must resolve like this, “I must contact, I must have contact with my higher consciousness,” and then go on to the practices of yoga nidra 1, 2, 3, 4, 5, and so on, and in the early morning you will find you have never completed it. If you can complete yoga nidra, really you have control over your mind.

Like this there are many practices for all of us and there is not enough time for me to tell you all about it, and I think it is no use telling everything at this meeting. The Belfast Yoga Centre will definitely cater to the needs of our people and yoga should become part of our life in order to give an elevating action to our consciousness.

Swami Atmananda came last time. This time I have also come. Maybe I will get another home as in Australia, Singapore, may be in the States, Hawaii, London, France, Denmark, Belgium, Austria. I have come to Ireland and I am sure I am going to have a home here. That home is not for myself but for my children – children not in the religious sense but, those whom I teach – the asanas, the pranayamas, the beautiful practices, those are my children.

Belfast has one important purpose to fulfil and that is to be a solid place for serious-minded people who have become aware of themselves, and who are keen to go up on a spiritual path or want to open the doors and contact their higher selves. It is not enough if I come here once a year or if Swami Atmananda is here fifteen to twenty days. It is a good feast, a very good meeting, a great encouragement, a

good satsang, and communion, but something concrete has got to be done. It is not a very difficult task for all of you if you make up your minds. It is not a question of money. It is not a question of anything else. It is a question of whether we want it or not, whether it has got anything to do with our generation, whether yoga is an outdated science. 5,000 to 10,000 years ago people practised yoga in the Himalayas. They plugged their nose. They left this brain-consciousness and said they had entered into eternal samadhi, communion with death or communion with the higher soul. If you think you have problems with yourselves and if you are aware of the growing need of this generation then Belfast must have a place known as a yoga centre. A place of union, a place of meeting, for practising certain techniques for the development of personality – I have already given you the ideas and Swami Atmananda will be here in September. Our friends Arundhati and Vasishtha will be leaving your beautiful country in a short time to return to Vienna to work further.

It is up to you to come together to work out this plan and if it becomes possible for you to have a permanent yoga centre here, as every country has, then I also make a promise that I will come definitely once a year and also depute one of my expert swamis or teachers to train your children and your family members.

Hari Om Tat Sat



The Healing Power of Yoga

Hamburg, Germany, 1968

*Blessed Spiritual Friends,
Hari Om*

I salute the people of this country. I greet them in the name of the people of my country. No introduction to the topic of yoga is needed since I am sure that the concept of yoga is familiar to every intellectual.

Yoga is not magic. It has nothing to do with asceticism and it is not a science that can only be practised in a monastery. Yoga has to do with the consciousness of man – a phenomenon which is equally important to eastern as well as western philosophy.

If philosophy is an intellectual consideration of the nature of the soul or of consciousness, then yoga is experience. I want to say something about this great topic today. In recent times great scientists of the East as well as the West have come to the conclusion that the practice of yoga can bring about a considerable relaxation in collective consciousness.

Before that, one had been of the opinion that yoga is an individual affair, that one had to practise it for oneself, and that therefore, yoga had little to do with social evolution or even that it was of a selfish nature.

Today people think differently as man came to the realization that the collective consciousness must be relaxed in order to bring about calm and peace in society. As long as the collective consciousness is not relaxed, the social,

psychological, philosophical and political tensions will remain unavoidable.

The mind is the originator of all past and future problems. Peace and terror, happiness and suffering, creation and destruction – the cause of all is the human mind, but the mind in turn has its origin in the personal consciousness. It does not merely include the understanding, seeing and hearing. Rather it is the outer gate of perception. It has been proven that beyond this mind another one is hidden. That beyond this door of perception there exist many more.

When we discover the deeper springs of the mind we enter a state of calm and complete relaxation. In today's organized society in the East and the West, the invisible tensions are building up and these tensions are not only of a physical and psychological nature, but also of an emotional nature. These tensions, one can call them psychosomatic or emotional tension which cause unrest and at the same time complete insecurity in the behaviour of the individual.

If there existed a science in the world, which can bring about a change in the deep foundation of the human mind, then I believe that this science can become the way to peace for man. Since yoga involves the individual mind, since yoga is concerned with the individual mind, since the purpose of yoga lies in the mind and in the consciousness of man, I believe that yoga as a science must be accepted if one wants to solve the problems of peace. Within this frame of reference I want to speak about yoga.

The first representative of yoga was a great philosopher, a great seer, but he did not believe in God. His name was Kapila and he expounded the philosophy of Samkhya, and this was to his mother. She was his first pupil and he gave her a whole philosophy of the mind, the whole philosophy of the human consciousness, the whole philosophy of knowledge, which is bound by time and space, and which also transcends the temporal and spatial.

This philosophy of yoga and Samkhya was practised by thousands of people in India until the time of the great

Buddha in the 6th century BC. Buddha himself practised Samkhya and yoga, and his philosophy was profoundly influenced by it.

Another important representative of yoga appeared. He was a contemporary of Buddha. His name was Sage Patanjali and we recollect his teachings today. He taught yoga with a theistic background since he was neither an agnostic nor an atheist, he did not deny God, he accepted him. He defined it as follows: yoga is the complete mastery of the dimensions of knowledge. For him yoga was not clairvoyance, not telepathy or supersensuous perception, even though he mentions such faculties in his book about yoga. He makes it clear at the beginning that yoga is nothing more than the complete mastery of all dimensions of individual consciousness. What is this consciousness and what are these dimensions?

Modern psychology confirms three dimensions of the mind: the conscious, the subconscious and the unconscious. In yoga there are three empirical dimensions and one transcendental dimension. The three empirical dimensions are the conscious, the subconscious and the unconscious. These are the dimensions through which one knows, through which one understands and through which one remembers, but beyond these three there is a fourth dimension of consciousness and this is the main content of yoga. Precisely through yoga one can develop this fourth dimension. It is called 'supersensuous' by the yogi Sri Aurobindo. The 'flower-children' know it as the expansion of consciousness or cosmic consciousness. In each human being there exists beyond this knowledge, beyond this perception a higher faculty of knowing. This faculty must be developed by man himself and in history there have been men who had actually developed this faculty. They have been called intuitive men. They were the wise men and yogis. They were expert in every area of life, in science, in philosophy, in religion, and so on. One has to remember one important point, and that is that there is a higher and unlimited level of individual consciousness, through which we can contact cosmic forces,

higher reality and greater insights. That is the goal of humanity. After this goal not only philosophers, but also scientists have striven for hundreds of years.

I believe that many people are interested in hatha yoga, the physical aspect of yoga as known in the West. You may have seen a picture of me in the newspaper and thought that yoga consists of practices of standing on your head, but I can say that in yoga one stands with both feet firmly on the ground. Naturally the headstand is also important since it brings about a complete change in the endocrinal system, the brain and the spinal cord, but that by itself does not suffice. That is a personal matter. One can do the physical exercises for oneself and I can guarantee that this can bring about a great change, not only in the body but also in the behaviour. Yoga exercises are not acrobatic feats. Rather they have a much deeper philosophy and deeper basis. I admit that yoga exercises are good, but there is something higher than that and that is meditation.

Meditation can bring relaxation to man, something which is of the utmost importance for the man of today. Everyone can meditate. The most difficult thing in life is tension and the easiest is meditation. If meditation is to succeed, one must have a specific goal in mind. It is not enough to merely close one's eyes, to sit down in the lotus posture as one sees in the pictures of great yogis. The goal of meditation is the complete relaxation of the nerves. During my activity as a yoga teacher over the last several years I have discovered that illness caused by nerves as for instance, insomnia, neurosis and psychological inhibitions can be overcome rapidly through meditation. Meditation is mental exercise. When one meditates one does nothing for God, but for oneself. Not that I don't believe in God, but that is not my topic for today. Our topic is not God but the tired mind of man, the mind full of worries, which may collapse at anytime, the mind that cannot become calm without tranquillizers, which can destroy the body. It is precisely this mind that can be healed through meditation.

So we are not concerned with God here, but with the mind, not with religion, but with science, not with supramundane things but with something mundane. What is the way of yoga? I will give you a little program.

Meditation may be divided into three categories depending on the mental state of man. There are three such basic states: confused and troubled people, tense people and calm people. Before one begins one has to be sure which category one belongs to. I believe that we here belong to the class of confused and troubled people. Our present endeavour will be limited to a theoretical discussion of this category. The method of meditation is easy. First, one sits down in the lotus posture or some other position with the spine erect and eyes closed. That is very important. Then one makes the sound which starts with a circle and becomes a point. This sound is the word *Om*. One starts with the circle *O* and ends with the point *M*. The external consciousness is symbolized by *O* and the internal by *M*. So, when you pronounce *Om*, you must have the feeling that the consciousness is withdrawing within. Then follows the second phase of meditation. In this you must remember four points:

1. The psychic breath
2. The psychic path
3. The psychic word
4. The psychic form.

The whole program of this meditation rests on these four points. The psychic breath comes about through conscious breathing in and breathing out. Due to this the mind withdraws itself from all externals and this is a form of relaxation. This relaxation can bring about a state of peace and calm. This meditation is especially effective for people with illnesses of the nerves. Next we come to the psychic word. It is a concept that is already well known in this country, namely the mantra. This mantra has the power to remove the disturbed forces of consciousness. The mantra is different for every person depending on his nature and personality. These again are related to the five elements.

For example, someone who belongs to the element of water has a different mantra from someone belonging to the element air. When this mantra coincides with the breath, one notices how one attains peace and quiet. This breathing must be completely natural, one can even practise it during this lecture.

The next point is that you must find a valve for the psychic tension which is produced by meditation. The area between the navel and the throat is the passage for the psychic tension. When you practise the mantra, the psychic word, on the psychic passage, then the psychic path arises. This condition must be reached and eventually becomes the basis of healing. When you have created this path between the navel and the throat through practice, you will discover that you can direct the liberated energy to every part of the body. Different bodily ailments can be healed by means of this. That is why the development of this psychic energy is of utmost importance.

Now the last point. The centre lies between the eyebrows and here an image must form itself, a form must take shape. This form comes to be when the mind has completely withdrawn itself and only then can the image develop itself. This is the new door of perception which again opens the way to complete relaxation. We are often of the opinion that sleep is relaxation, but even after ten hours of sleep one is not necessarily rested. Relaxation can come about only when the mind is as clear as spring water. This purified consciousness is the basis of complete relaxation. Our experiments with the mentally ill have shown that complete relaxation can be reached through deep concentration. An experiment which was performed on me has shown that in deep meditation the brain was free from so-called cerebral-spinal currents. At this point I am of the opinion that meditation should be understood in relation to our daily needs. Meditation should be practised either early in the morning or late at night. If one suffers from insomnia, one should meditate at night. If one is restless during the day, one should meditate in the

early morning. If one is especially perturbed one needs a teacher who leads through the meditation.

I have spoken to you only briefly about meditation. Many people are of the opinion that meditation should only be practised by those who have renounced the world, and that young and materialistic people cannot and should not meditate, but should subject themselves to the usual means of psychiatry and medicine. I am of the opinion that today yoga should be understood in the above sense. I am not denying the spiritual side of yoga. There is also a religious side to yoga in which one obtains a higher consciousness through meditation, but one should not forget that this higher meditation is impossible until the mind has somewhat come to rest. I must emphasize at this point that those who want to reach the higher consciousness, who want to reach cosmic knowledge, must first understand if they are suited for it or not. The yoga texts teach that only those should enter the religious path, whose minds have come to rest, and therefore, it is necessary to master the first step of meditation.

At the same time there is another form of meditation, the so-called psychic sleep. This brings about a complete change in the mental, psychic and psychosomatic personality of man. Someone who goes this way can master his mind without any trouble.

Yoga is the inheritance of all mankind and none should deny it because of materialism. Yoga is a part of materialistic science. The happiness and the comfort of materialism cannot be enjoyed by the sick mind. In order to enjoy life to the full one needs the help of yoga. Those who practise yoga look at life from a different viewpoint. Yoga is a turning within oneself.

Now an important point – often it is asked if one involved in worldly life can practise yoga? The answer to this is yes. Yoga has nothing to do with world renunciation. Secondly, does yoga presuppose vegetarianism? No! Since yoga does not depend on vegetarian or non-vegetarian nutrition. Also celibacy is not a presupposition for yoga.

The definition of yoga must be modified with the times. The practice of yoga has two steps. The first involves the withdrawal of the mind and the second we need not concern ourselves here. The first, however, can be attained through the practice of meditation.

Hari Om Tat Sat



Tantra

Basle, Switzerland

*Blessed Spiritual Seekers,
Hari Om Tat Sat*

I have a very difficult job to perform this evening, and this difficult job which I have taken upon myself is to destroy or reinterpret the theme of a great science which has been completely lost, but which is important as far as the evolution of consciousness, the collective consciousness of mankind, is concerned. Here I do not concern myself only with the evolution of individual consciousness. Here I talk about the collective consciousness. The evolution of collective consciousness is not a matter of renunciation of one man or a process of self-denial or even a process of control over the mind or its physiological, psychological or emotional processes. More than 2,500 years before Christ there was a science in India and it was lived by people not in order to renounce the world, but in order to feel the world in its fullness and completeness, but we have been misunderstanding them for centuries. We always think that the life in spirit or the life in yoga is a rejection of life and this is how the East and the West have been taking it up. This is how religions were born and this is how mysticism has come into life.

In the past the Hindus perfected a science and that science was known as tantra. They perfected that spiritual science in order to do away with the frustrations of man and

to disallow the accumulations of inhibitions and complexes which are born out of our philosophy. If today in the West or East there are doctors of psychology operating, it is because there is some fault with the way of thinking, there is something wrong with the metaphysics, there is something wrong with the basic philosophy, maybe there is something wrong with the religion also. Why should we suffer from guilt when we are not guilty? Why should we suffer from inhibitions when there is nothing to be inhibited? What is wrong and what is right and who has created it? Of course, so far as the social awareness is concerned we do believe in right and wrong but this is a matter of social awareness and it is not a matter of spiritual assimilation. If I act right in order to maintain the highest state of social awareness it is perfectly alright. I agree. But if I believe in sin and if I believe in guilt, then I say that my metaphysics, my philosophy, my basic way of thinking or the religion to which I belong is not absolutely scientific or it is not conducive to my mental health.

Tantra, whatever it might be in your eyes today, is a system which, if correctly followed, would bring about a state such that thousands and thousands of neurotics would not be found in the hospitals and the errors in behaviour and personality which you find today, to speak in the language of psychologists, I say, would not be here. For the last 2,000 years, not only in the West, but also in the East, mankind has been suffering through psychological illnesses, through problems of personality. It is because of his wrong way of thinking. The way you pursue reality, the way you accept a religion, the way you endure and abide by your philosophy must be something which is not only good, but which should be healthy. It is difficult in this short span of time to tell you how tantra rids you of your deep-rooted problems of personality through the method of mantra, through the method of yantra, symbology, through the method of mandala which the psychologist knows very well and through the method of trance, samadhi. Through the methods of going into the subconscious mind and diving deep into the

unconscious mind and coming out absolutely fresh to face this life as it is.

However, this tantra happened to be lost and it is after about 5,000 years that we are trying to revive this great science. 6,000 years ago, according to our research into the historical conditions, this great civilization was lost. It was only in 1962, in the month of January when the earth entered into Aquarius, that I consider being the first day of the revival of this great science because tantra belongs to the Aquarius. 6,000 years ago people in Mexico, North America, France, Egypt, Middle East, Afghanistan, India, Ceylon, Thailand, Tibet, China and Japan and many other countries practised this one science, almost two thirds of the human population.

What is this tantra and what is its relation with yoga? What people know about yoga today in the East as well as in the West, you and your gurus, is not yoga. Yoga and tantra are two different words belonging to the same way of life. The great philosophers of the East and the West, like the great Paul Deussen (1845–1919), I give my respect to him, the great Dr. Radhakrishnan, the president of India, and many other great philosophers, have written that yoga is an offshoot of Samkhya. I differ, yoga is not an offshoot of Samkhya, Samkhya is one of the Indian philosophies. Yoga is an offshoot of tantra. Your physical exercises which you call asanas, your breathing exercises which you call pranayama, and learn in Basle and Switzerland and all over the world, mudras, the great system of inflections called bandhas, the kundalini yoga, the yoga of psychic awakening, hatha yoga the science of balancing the sympathetic and parasympathetic nervous systems, mantra yoga, the yoga of mantra according to zodiac signs, ascending signs and all sorts of things, where do they come from? Kriya yoga for instance the much talked about kriya yoga that you read about in the books of Paramahansa Swami Yogananda, where does it come from? Does it come from Samkhya? Anyone can say, yes, yes. I accept the challenge. Any philosopher and any professor may say that it comes from Samkhya, I will

ask him, "In which particular chapter or sutra of Samkhya is there reference to asanas, in which particular page, sutra, or chapter of Samkhya is reference made to hatha yoga, kundalini yoga, mantra yoga, raja yoga or laya yoga?" No. You will have to change the ultimate of the studies which you have made so far.

Coming to the point, whatever yoga means, the same thing is meant by tantra. The word tantra is derived from the Sanskrit roots *tan* and *tra*. The root *tan* means extension, expansion, a stretching and pulling, even as you pull the elastic rubber. *Tra* means to liberate, to release, to emancipate, to make free. What does yoga mean? Yoga means a process of fission of matter and energy and ultimately a process of fusion. The meaning of tantra and the meaning of yoga is the same, but somehow or the other today in this part of the world, and in other parts, yoga teachers would prefer to call themselves yoga teachers but they are afraid to say that they teach tantra. I teach tantra. Why not, if it is something very nice, if it is going to clear up your personality, your deep-rooted complexes, going to correct your behaviour, going to rehabilitate you mentally and psychologically, emotionally and physically? Why should you not take it up?

Then again, the system of tantra has two important practices. The first practice concerns the extension, the stretching and expansion of the mind, of the consciousness and how is it done? It is done through the practices of mantra and now I come to define before you that without mantra, tantra is nowhere. It is said, "If you eliminate the system of mantra, then tantra can not exist." Mantra is the life. This mantra is not the name of God, but this mantra is a word, a symbol of consciousness; every sound is a symbol of your consciousness and those sounds are compiled in the form of mantra. These mantras belong to different elements, different planets, different bodies, different psychic systems, and they concern the entire complex of the brain and the entire complex of your nervous system. That is why you

might have seen in the diagrams of chakras in kundalini yoga, each and every chakra has a particular mantra which is known as the bija mantra. It doesn't mean that the particular part of the body contains that sound. No! That particular *chakra* or psychic centre is the conductor of the sound to the brain, and it is through the sound that the awakening takes place in the deeper realms of the brain, in the deeper realms of human consciousness. Therefore, when the mantra is taken, when the mantra is given, it is an absolute scientific duty between the giver and the receiver that they know what they are giving and what they are receiving. It is not on the basis of faith, just because you love a mantra you take it. If that be so, then mantra is inefficacious. Faith is not the basis, of course it is written in the books, but faith is not the basis. It is the strength of the sound, it is the colour of the sound, it is the frequency, velocity and temperature of the sound that is responsible, and it is on that basis that mantras are constituted.

Hindus also do not know. Take for instance the word *Ram*. Well, Rama was the son of a great king, but here the word *Ram* is the symbol of the fire element. It is not the name of a god, it is not the name of a person, don't mistake it. Don't confuse the things. It is the word *Ram*. It is the bija, the seed, it is the dormant potential, the source of its original sound, and it belongs to the fire element. The source of its origination is manipura, the solar plexus behind the naval, the centre where the Buddhists meditate for a long time. Now if you go on repeating the mantra *Ram, Ram, Ram*, it is going to influence your manipura chakra, the solar plexus first, and it is through this influence that it is conducted to the corresponding centre of consciousness in the brain. Now you have to know whether this mantra is for you and in tantra you have those mantras which concern not only awakening, but also relaxation.

You remember many times, also last time two years ago, I talked about yoga nidra, the psychic sleep. Many people think that it is hypnotism; it is not hypnotism. The

information is conducted to the conscious brain by the practices of yoga nidra, but if the information is conducted through the system of mantra it is very efficacious. Therefore, in the tantric system they will always touch the thumb and chant the bija mantra. Then they will touch the second finger, then they will touch the third finger, then the fourth one, then the fifth one, then the palm, then the heart, then the eyes, then the ears and the different parts of the body are touched during the repetition of a mantra. Like this there are sixty-four or more different centres in the body that are touched in the tantric system. Out of those sixty-four or more important centres, now only a few remain which the Hindu Brahmans do today. They touch the thumb, second finger third, fourth, fifth and they do not know exactly what they are doing. They just pass it on. But those people who know what psychic sleep is and how the psychic sleep is practised, they will understand what these sixty-four or more physical centres in the body and on the body are, which are relaxed, or awakened by the process of chanting a mantra. This is a very important thing and this is a vital part of the tantric system, without it tantra is absolutely useless.

Therefore, in the yoga system we have the mantra and we have different ways of practising it. The mantra is practised, on the breath, the mantra is practised on the special breath, the mantra is practised on the psychic path, the mantra is practised on ida, the mantra is practised on pingala, the mantra is practised on the eyebrow centre and the medulla. This way the mantra is practised throughout the whole body. This is also one of the secrets of healing in tantra. You can heal yourself, you can heal a suffering man by breathing, by breath consciousness and by the mantra consciousness.

Apart from that there is a special system which you call hatha yoga and this hatha yoga is not a system of asanas. In the western countries when I ask, "What do you do?" People say, "I do hatha yoga!" and when I go to see them

I find them doing asanas. Oh! No! This is not hatha yoga. How many times do I have to tell you? It is not hatha yoga. Two years ago when I was interviewed by the BBC they said a hatha yogi has come to London. I said “No! I am not a hatha yogi,” because they have to be corrected, when a thing is wrong it is wrong, you must say it is wrong.

Hatha yoga is a system of bringing into balance the imbalanced nerves and they are called ida and pingala in hatha yoga. They are the sympathetic and the parasympathetic nervous systems. They are the cold and hot channels, responsible for mental activities and for vitality. That you bring about by certain kriyas or by certain techniques which are taught in the scheme of hatha yoga. It is after the practice of hatha yoga that the asanas or the physical postures must begin.

In the West asanas are considered to be physical exercises, but in tantra asanas bring about a great change in the three glands, they are known as Brahma granthi, the gland of Brahma, Vishnu granthi, the gland of Vishnu, Shiva granthi or Rudra granthi, or the gland of Rudra or Shiva. These are the three important glands. One is the pituitary, the second is the thyroid and the third are the sex hormones. These are the three important things which have to be brought into balance or purified, whatever you might call it. Therefore, asanas, when they are practised have got to be done correctly. You must know in *sarvangasana*, shoulder stand pose, or in *sirshasana*, headstand pose, or *dhanurasana*, bow pose, or *sharngasana*, serpent pose, or any asana, which is the centre that must receive your concentration or your mental attention. It is not just a physical exercise. It is only in the books of tantra that it is written. Ask any yoga teacher which is the centre in shoulder stand which should receive your mental attention. No! Read any book on yoga published in the West, right up till last year when I declared it for the first time, there is no reference, nobody knows it because they think that yoga is written by Guru Gorakhnath and Matsyendranath; some people have peculiar notions about it.

It is said in the tantric system that there are eighty-four asanas, eighty-four systems of physical exercises and these eighty-four asanas represent the 840,000 incarnations. These eighty-four asanas have different influences on human consciousness. If at all you have been to Southeast Asia, and I have been to Southeast Asia, you will know that there are asanas, there are exercises which are performed. I have seen when people performed these asanas, they regressed back to animal consciousness; there is regression into animal consciousness. I have seen their ceremonies for days and months together when they do the awakening of the centres in the lower parts by those asana. Their asanas do not develop the upper glands, but those below mooladhara, below the waist and they develop the animal consciousness, like that of a boar, like that of a monkey. At that moment they behave like a monkey, they can climb a tree like a monkey, they make all the sounds of a monkey; there is a regression of consciousness. Therefore, when you practise the asanas, it is very important that the glands must receive attention.

Furthermore, one does not have to perform all the asanas. It is only a few that one has to take up. In the tantric system when the practices are performed each one is given three or four exercises for himself, and those three or four exercises one has to do say ten to fifteen minutes everyday for a long time.

This is a glimpse of tantra which I am introducing to you and in a way I am trying to impress upon you that what you knew up to this day under the title of yoga is not only yoga, but it is tantra. There is a difference, only a little one. Whereas in yoga there are a lot of restrictions, in tantra there are no restrictions. It seems that tantra is meant for the common man and yoga, which is a part of tantra, is meant for an uncommon man. Or maybe even for an abnormal man, I would say. Tantra does not accept any kind of religious, cultural, tribal or national inhibitions. If you ask if you have to take a non-vegetarian diet or if you may take

wine and fish, yoga will definitely tell you it is bad. Every yoga teacher will tell you, "From today please do not take meat if you want to succeed in yoga." Well, if they do not say so it is because you are not close to them, but they would, prefer it. The moment one takes to yoga one gets this mania of so-called purity, I call it pseudo-purity. One develops an ego in the sense that one thinks one is the purest being and everybody else is a sinner.

This difference which I make between myself and yourself because of the way of life that you lead and the way of life I lead is something which is not in tantra. I do not want you to make a departure from your status of life, nor do I have any disrespect for your status of life. I think if there is any science, if there is any religion in the world which has respect for human weaknesses, then it is tantra. Otherwise all religions and all systems of yoga are absolutely intolerant, they cannot understand the laws of evolution, they cannot understand the laws of natural evolution to which you are subjected, to which I am subjected, to which everybody is subjected and nobody is free from them. When that is the truth then why should you not accept it? When you are subjected to the laws of evolution and you cannot do away with it, then why not accept it in all happiness. Therefore, it is said in tantra, to whichever religion you may belong, or to whichever ethical beliefs you may belong, or whatever may be your way of eating and living, it does not matter, you don't change that way of life, you don't make a departure from your status of life.

I think a teacher in tantra or the philosophy of tantra is aware of the abnormal behaviour that the human being undertakes. What is that? The moment you go to a church you become a Christian, the moment you go to a temple you become a Hindu, the moment you take to headstand or shoulder stand pose, you say, "Oh! No drinking from today, no meat eating, nothing it is all finished, celibacy, absolutely cold." You see this is the type of block that we create deliberately and later on when there are mental blocks,

problems of the mind, problems of the liver, problems of gastritis, problems of intestines, they will say, "Oh! It may be something else, consult a doctor." When those people come to me, I say, "No, don't consult a doctor, change your way of life, change your beliefs." Because to whichever station of life I belong today, I have absolute respect for myself. I don't hate you, I don't hate myself either because I know three billion people cannot belong to the same range of life. We are also evolving, mentally, physically, intellectually, emotionally, morally and ethically and this evolution is constant, and this evolution is sure and certain. This evolution is controlled by the collective nature and tantra respects this evolution.

Now coming to the philosophy of tantra. It is the science of absolute surrender. In tantra the mother (not the mother who is the wife of my father, no it is not that) is the highest power which makes the consciousness function and become active. That mother power we call *matri*. In Sanskrit it is called *matri*. She is the greatest power, also known as *shakti*, also known as *prakriti*, we call it matter. Matter and consciousness, they are functioning together in man. Matter and consciousness, they are in interaction in this cosmos, matter and consciousness which is creation, matter and consciousness which is objectivity, and the concept of time and space. Matter is bound by consciousness and consciousness is limited by matter. Matter cannot move, but for consciousness and consciousness cannot function without matter.

Therefore, it is written in one of the tantric books by Adi Shankaracharya. In the first line in *Saundarya Lahari* it says, "How can Shiva function without Shakti?" It is the sixty-fifth tantra. In the first line, the first Shankaracharya, the exponent of Advaita philosophy in India which flourished two hundred years after Buddha, writes in the first line, "How can Shiva function without Shakti. How can consciousness function without Shakti?" And therefore, life, creation, perception is a combination of the interaction of matter and spirit, of consciousness and matter. This consciousness is inherent in every being. Look here, I am not talking about

God, nor do I not believe in it but this is not my subject this evening, my subject is only tantra, my subject is not religion, my subject is not God, please do not misunderstand.

The consciousness is inherent in everyone and the consciousness can be perceived by you in its qualified, in its limited, in its confined domains. The sensual dimension of consciousness, the objective dimension of consciousness is this, where I am talking and you are listening. Then there is the subjective dimension, which is dream. Then there is the unconscious dimension which is sleep. Sleep is one of the manifestations of consciousness in as much as waking and dreaming, but this inherent consciousness in every man has to be realized by you and by me in an unqualified state which we know as pure consciousness and which we call *purusha* or *atman*. But you cannot realize your pure consciousness. It is not possible because there is a lot of disturbance due to the fact that the consciousness is in the fold of prakriti, or nature, or matter. What is this matter? The mind is matter in me. The body is matter. The prana is matter. Thoughts, experiences, remembrances, reflections, unconscious *samskaras* or the latent impressions – that is matter. This is the realm of prakriti. This is the realm of matter which you have to transcend and the moment you transcend this realm of prakriti, you come face to face with the realization of your own consciousness. You realize your own consciousness in an unqualified condition. Therefore, it is said, tantra is a way to expand your consciousness and to liberate it. Liberate it from the fold of prakriti, from the fold of nature, from the fold of time and space.

Now coming to the mistaken notions of tantra. In India and in the West people think tantra is relevant with the five practices. I do not know in which period of time these things were done in India. I have no idea and we have no such references. They say that the tantric practices involve five factors: sexual life, meat eating, alcohol, fish, mudra. I would ask you to go into the original tantric texts which have not been translated into any language except for two books.

One is *Saundarya Lahari* translated by Swami Sivananda. It has been translated into German, French and many other languages. The second is *The Great Liberation or Mahanirvana Tantra* translated by the great Sir John Woodroffe or Arthur Avalon. These are the two great original tantric texts which have been translated into some of the languages of Europe. If you care to read those books you will understand how we have mistaken these five systems. People have started saying, "Oh! No! I don't believe in the left hand tantra, I believe in the right hand tantra." We do not know what this right hand tantra and what this left hand tantra are. For the first time in 1968 when I came to London people asked me, "Do you know tantra?" and I said, "Yes, I teach it," and they asked, "Do you teach left hand or right hand tantra?" I said, "I do not know what the left hand tantra and what the right hand tantra are."

I would only say there are two kinds of tantra. One is for renunciates and one is for householders. One is for those who have the strength of mind to renounce things and the other is for those who are suffering from the infirmities of will. They cannot do away with the things which they like very much in life and of course they should not do it. So these are the two tantras. One is yoga which absolutely moves with renunciation, self-denial, austerities and stern will. It is for those people who are prepared and the other is for those people who are moving through the normal terrain of life. For them it is the message of tantra that the status of life to which you belong today is not sin.

Spiritual unfoldment can be had by anybody. It is only the practices that are important and out of all the tantric systems I can assure you that one thing is really powerful and which you have to understand immediately and that is the mantra. Nothing else. You can do away with the asanas and pranayama, hatha yoga, kundalini yoga, kriya yoga, antar mouna, raja yoga; all the systems of yoga just keep them in your cupboard, but one thing you have to accept and that is the mantra. You have to fix up for yourself your

zodiac sign, your ascending sign, your nature, your disease. A few things have got to be collaborated and then correlated and then find out the mantra for yourself according to the tantric system. Then you take the right rosary, the right mala you call it. It is not just for counting. There are rudraksha malas made of rudraksha, out of crystal, out of coral, out of ruby, out of pearl, out of diamond, out of tulsi, out of sandal. There are so many kinds of malas which are suggested by the tantric system and of course those who are students of astrology and the science of gems can understand very well what I am saying.

A thorough and careful study of the tantric system should be made in the light of the yoga which you have been studying up to this date. You have been practising tantra up to this time, but you never knew it. Your teachers were the teachers of tantra but did not know it. I announce it all throughout the world that it is so. I am sorry that I could not bring my books on tantra at this time or else I could give you a better focus on this system. If the people have still in their minds a misunderstanding that tantra has something to do with Hindu religion and that Christians or Muslims, or people belonging to other religions for that matter, may find it difficult, I say again, no.

Remember, yantra, mantra and mandala. These are the three things which are the basis of tantra. Yantra is a kind of geometrical diagram. Mantra is a sound. Mandala is the finalization, it is the discovery or the realization of a particular yantra for you that becomes a mandala, that becomes a medium of conception. In the *Yoga Sutras* of Sage Patanjali it is called dharana and that is a mandala. Now, these yantras, mantras and mandalas could be seen in the ancient system of the Kabbalah. They were also very much prevalent before Christianity came to Europe in the mystic tradition of the Celtic civilization. The symbols were popular in Egypt, Tibet, China and Japan. In India we have the yantras and those yantras are used for maintaining a sort of psychosomatic balance, and here I think you call them

amulets. It is a very important thing in the tantric system that even the use of a particular metal on your body should be decided. I think a scientist must agree with this view. The use of a metal on your body must be decided and the use of a particular stone must be decided. I say this not because I believe, but once I happened to give one of the crystal rosary beads which I had to someone who came to my ashram in order to renounce everything and become a sannyasin. I gave her that crystal rosary, but the next morning she started thinking of going back to live the life again. It produces a change in the subtle psychic order of human life.

The yantras that we make are geometrical, triangular, octagonal, hexagonal, and so on, but in India they have other kinds of mandalas – for instance you must have seen Kali, the great ferocious picture with the blood-shed tongue projecting out with four hands. Or you must have seen those pictures of Durga with a tiger, eight hands, a sword in one hand and something in another and something else in another. Well, people belonging to other monotheistic religions will say, “What is this, the Hindu religion believes in gods and goddesses. How can there be so many gods and goddesses?” It is impossible to reply to the question from the pulpit of religion, but it can be defined from the viewpoint of symbolism. Whether it is Durga or the monkey Hanuman, or it is the black Kali or it is the lotus from the navel of the sleeping Vishnu, they are mandalas which were based on human realities. In Egypt they had geometrical symbols and at the same time human and animal symbols. Human and animal both constituted their symbols.

The symbolism taught in tantra is a peculiar thing. This I am going to tell you before I end my speech. Every yantra, or every so-called god, (please excuse me for using the word god), every human figure in the Hindu religion or every figure in the Egyptian system represents your frustrations, your mental problems which you do not know and which you will never know. It is impossible! Even the psychologists cannot know because even the psychologists themselves have

problems. They have to work out their own problems before they come to work out the problems of others.

These frustrations, these deep-rooted inhibitions about which our learned psychologists have been talking for the last fifty or sixty years and which the Hindus have been talking about for the last 5,000 years, that constitutes the mental body of man and that mental body of man is responsible for all problems. No peptic ulcer, it is all mental, and modern science agrees. Appendicitis, gastric diseases, cancer, eighty-eight or ninety percent of the diseases are based on emotional, mental disorders and wrong thoughts. If those emotional and mental thoughts are corrected from the very basis, the roots of ill health, physical and mental, can be uprooted completely. They can be eliminated in totality, but how shall we do it? I do not know what I am suffering from and you do not know what you are suffering from. You do not know if at all you are suffering because, like the old people in Greece who used to say give them food and give them games and rule them, western culture says give them a television, give them beautiful dresses, let them sleep and let them not know what they are. Yes, you do not know what you are suffering from.

Now people have become aware. They know that they are suffering, but still they do not know what they are suffering from. What are your sufferings? I also do not know, I am talking of myself personally, what I am suffering from. Now these sufferings, the root of these sufferings has to be expressed in symbols, you have to work out your mental problems geometrically, you have to work out your mental problems mathematically or maybe in the near future you are going to work out your problems also through computers. You can work out your problems by maintaining absolute awareness of a particular form. Fear complexes, fear of death and suppressed ambitions, emotions, passions in life, "I want to kill you, I want to kill you, I cannot kill you." This kind of deep-rooted thinking which goes into your mind becomes a samskara. According

to yoga and tantra it is called samskara, or the latent impressions, that has to be worked out.

Therefore, you will find for the Hindus the devas, Durga and Kali, are very famous because they represent the mind. Durga represents the mind because everybody is ambitious whether he may be an Indian, a European or a Swiss. Everybody is ambitious and everybody is filled up with fear complexes. Now Durga in India is very famous, everybody likes to worship her because she is what I am. Kali is what I am because she represents my deep-rooted fear complexes. Durga represents my deep-rooted frustrations, ambitions. Like this in tantra we have not a religion, but a system to project ourselves in such a way that I do not see my original sin. You will excuse me because I think you are Christians and you have heard the word 'original sin', which I don't believe in, but you don't want to see your original sin, if it comes to you in the form of Adam and Eve, I think you will say, "No, no, I do not want to see." But that particular thing and many more will come to you in the form of a symbol. And do you know what is the form of the original sin? The inverted triangle of mooladhara chakra. According to kundalini yoga, according to tantra it is an inverted red triangle, and in the inverted red triangle a serpent with three and a half coils, its hood down and its tail up. That is the complex and it is on this that you have to concentrate and it is on this that you have to meditate and awaken that form and awaken that pattern and take it out.

To give you one more example of the wrong conceptions of tantra which are prevalent today I will tell you a final story. A man called on the phone and said, "Swamiji are you a tantric?" and I said, "No, I am not a tantric." He said, "Do you teach tantra?" and I said, "Of course I do teach tantra." "How do I learn from you?" I said, "Well, you can attend one of my centres in London." The swami in charge of the centre told me that he came prepared and actually thought to learn the actual tantra as it is written in the books by the Westerners. This is how the most useful thing of the great

rishis and sages is being talked about in bad letters, in bad language.

I feel it is the duty of every thinking man of today to understand this great system and try to practise it in any manner he can. I thank you very much for giving me this opportunity and am also grateful to the Swiss Indian Society and especially to my dear Swami Gitananda.

Hari Om Tat Sat



Tantra is an inquiry. It is a bundle of questions. It is a search into events which are not intellectual. It is an effort to discover logic behind the events which have no logic. Tantra is a search into supernormal, supernatural phenomena that take place from time to time. This inquiry is not peculiar to civilized people. Even in the most primitive society this inquisitiveness is always present. When the normal events take place in life we are not inquisitive. Supposing the clouds are overhead and it is raining, it is a natural event. We don't question why it is raining. Supposing there are no clouds in the sky and it is raining, then we will be inquisitive and that inquisitiveness gave birth to a series of answers.

Tantra is a mind exploding science. Layers and layers of mind that limit our experiences must be rent asunder as man's mind is capable of many types of knowledge.

—Swami Satyananda Saraswati

Tantra

Copenhagen, Denmark, 1970

*Blessed Spiritual Seekers,
Hari Om*

Yesterday I brought you a discussion on kriya yoga, which is a great system of awakening the spiritual awareness.

Kriya yoga has its source and origin in the great system of tantra which was conceived more than 4,000 years before Christ. It will be very difficult for the people of the West to accept the reinterpretation or the correct interpretation of tantra in the light of yoga which I am going to put before you this evening.

To a great many in India or in western countries, tantra means a kind of ceremony which includes those peculiar things which are not acceptable in a respectable society, such as playing with the skull of an animal or the skull of a man and many other dirty things.

Those who are sincere students of the tantra shastra find that the great system of kriya yoga has emerged out of the vast body of this system. Not only kriya yoga, but even hatha yoga, pranayama, mantra yoga, ajapa japa, kundalini yoga, nada yoga, trataka, yoga nidra and even the practices of inner silence, *antar mouna*, are offshoots and derived from the vast body of tantra. What we know in the West and in the East by the word yoga, the same is meant by the word tantra; rather, tantra is the basis and yoga is an offshoot of tantra. The science of mantra, about which we have heard

a lot from time to time, is not a part of bhakti yoga, or the path of devotion, but is an essential part of tantra. Without the system of mantra, the system of tantra does not exist.

The word *tantra* literally means expansion and liberation. Expansion plus liberation is tantra. The etymological structure of this word tantra conveys the ideas of two great processes. The first of these is the process of expansion and the second is the process of liberation or release.

If we say tantra yoga it means the yoga which includes the practices for expansion of individual consciousness and finally for the liberation of consciousness from the fold of *prakriti*, nature or matter. The whole tantric system can be said plainly to be the native place or the native home of all the yogic sciences wherever you may find them in India, Tibet, China, Japan, and Southeast Asia. Anywhere, the tantric system is the native system, is the father or the mother system.

The ultimate purpose of tantra is to provide a layman with the practices, easy and difficult, according to his social, moral and intellectual structure for spiritual realization, for the expansion of his personal self, the small self, and finally to make him free from the bondages of maya, prakriti and unreality.

The tantras suppose, and it is true, that everybody is not the same. Everybody is not capable of great austerity or acts of renunciation and of practising a rigorous system of life. At the same time, everyone has the right to become aware of the highest consciousness, the highest truth.

Sometimes, in the western countries and in the eastern ones, even at the present time, people feel that the practices of yoga are not meant for everyone, they are only meant for the recluse, for renunciates and for those who are celibate or *brahmacharyas*, but the system of tantra has brought this insight to us that the above statements are not true. Yoga being an inseparable part of tantra is practicable and approachable by each and everyone in expectance of attainment.

There are some people who say that in the tantric system of yoga you include sexual life, wine, meat and such other things, and therefore this is not a pure system, this is not a pure yoga, this is not a higher yoga and as such we do not want this tantric yoga, we want something better. However this is a wrong conception.

The practices of tantra are divided according to the *gunas*, according to the internal quality of the aspirant which are three in number: the *sattwic*, that is to say the pure ones, the *rajasic*, the dynamic ones, and the *tamasic*, the lazy, ignorant and thoughtless people. According to the practitioner's qualifications the practices of tantra are divided and practised.

Even though the person with sensitive qualities will maintain continence and refrain from taking such undesirable diets, yet there are practices of tantra for the evolution of his consciousness. That does not mean that a man who has not completely adjusted morally and who has not corrected his diet, and so on, is not alright. He can also practise the system of tantra or tantric yoga but then the practices are slightly different.

The object of tantric yoga or the object of the practices of tantra is not only to do some ceremonial work or some practices like that but the ultimate purpose is to identify yourself with the highest consciousness, to realize the highest consciousness and to render this lower mind free from all the limitations that it is subjected to and attached to.

The symbolisms of tantra which you see in the form of yantras or diagrams and in the form of pictures of animals and men are all indicative of the planes of human consciousness or the states of psychic evolution or involution of man, where he is standing, during the process of expansion and fusion.

Consider for instance how tantra tries to expand and liberate the consciousness by the practices of mantra yoga. This will be my one example. When you accept a mantra from your spiritual master you must be sure that he knows

the mantra. Not only that he knows the mantra but also that he knows what a mantra is in distinction to the a, b, c of an alphabet. The word mantra does not mean a word. The guru who knows the science of sound and the composition to a mantra in relation to the elements, in relation to the sound vibrations, and so on, knows what the proper mantra for an aspirant is, and he should initiate the aspirant into the mantra accordingly. The expert guru who knows the science will provide you with a mantra which will help you to expand your consciousness, to bring about a state of integration of the pattern of your consciousness, if it is completely dissipated and completely imperceptible. Therefore, it is said that the aspirant should not take a mantra unless he is convinced of the vast knowledge his guru has of this system. It is not only a respectable man, it is not only a godly or saintly man, but tantra, being a science, it is an expert man who should be made to handle the system of mantra.

Mantra plays an important role in our spiritual life. It brings about a great change or transformation of our consciousness by the sound vibrations which are intrinsically attached to the mantra. In his most unique book, *The Garland of Letters*, the great author, Sir John Woodroffe, has written a lot about mantra, its sound, its colour, its frequency, its influence in diseases, and so on, according to tantra shastra.

According to tantra shastra any sound is known as varna which means colour. For instance, *ka* is a sound according to us. *Ka* according to tantra shastra has a colour. *Kha* is a sound, but it has a different colour from *Ka*. *Ga* is not a letter of an alphabet but it is a sound and it has a different colour. Therefore, *Ka*, *Kha*, *Ga* are different colours perceived by us in the form of sounds and it is also said that these sounds are imperishable. When they are accepted and assimilated by the subconscious mind they remain there and make patterns and those patterns are responsible for the development, expression and unfoldment of the subconscious mind and behaviour.

Mantra, therefore, is not only a name of God as is generally misunderstood. This error must be corrected and

you must remember that mantra is something besides the name of God.

In different reflex centres of ida and pingala we have different sounds and those sounds belong to that particular *chakra*, or to that particular circle. There are some sounds that are conducted through ida to the centres of the brain. There are other sounds which are conducted through pingala to the brain. Ultimately, the right sound belonging to the particular structure of a *chakra* is conducted to a certain brain centre provided the nadi or nerve is flowing properly. For each brain centre, there is one sound, that is to say, every sound influences a particular centre in the brain.

It may also be explained in the following way. When a mantra is recited, the construction or the compiled construction of the mantra is a combination of different *tattwas*, different elements, having different velocities and intensities. In addition to that, every sound has a separate influence on a particular *chakra* and the influence is conducted to that part of the brain which corresponds to that particular centre.

In kundalini yoga, which is a part of tantra, they always talk about the bija mantras of mooladhara, swadhisthana, manipura, anahata, vishuddhi, ajna and bindu, one main bija mantra which represents that particular centre such as *Yam*, *Vam*, *Ram*, and *Lam*.

In addition to this, each *chakra*, each centre, has the different modes of consciousness represented by the various sounds on the petals such as *Yam*, *Vam*, *Ram*, *Lam*, that is the four syllables or the four sounds, then eight sounds, then twelve sounds, then sixteen sounds, then two sounds. All these sounds are different from each other and they are the centres of the sounds, and every sound that is produced by your mouth or is heard has a counterpart in that centre.

At the same time the brain, I use the word brain, or the sahasrara *chakra*, has all the sounds and has the centres corresponding to all the sounds which were in all the other *chakras*. As such a sound is produced, its influx is received

by the corresponding chakra in the body and the influence is carried through ida or pingala to the particular centre in the brain which corresponds to that particular sound. Of these there may be 56, 64 or 86 or 108, it does not matter.

Therefore, concluding my discussion of mantra, it is very important for practitioners to accept and receive the right mantra which will influence the whole body, the entire brain and influence the behaviour, the thinking and everything else in the right way. This is why we say in tantra, that with the help of mantra you can completely change yourself and you can even heal yourself, and if you are powerful you can even heal others by the right type of mantra.

This mantra yoga, about which I have spoken very briefly and in my limited language, is one of the most important items of tantra shastra. From this you can now understand how important tantra shastra is in your life and whether you need tantra shastra or not. You can also decide if tantra shastra as expounded by me here is a fine science or a horrible science.

In addition to mantra and yantra, the system of diagrams, I am going to talk to you about another important item of tantra shastra that is the system of *yoga nidra* or psychic sleep. Without pride, I must tell you that I was the first, not only in India, but abroad to reveal this type of yoga nidra in 1962. This happened to be my first discovery, I am not an inventor, this happened to be my first discovery when I was revising the tantric books. It was then that I came to understand that yoga nidra was one of the most powerful methods, not only of relaxation, but of reawakening the degenerated brain centres. The yoga nidra that I first discovered in tantra is such a peculiar one that if I were to teach you that yoga nidra I would have to prepare you for some time with the science of sound, the science of mantra. I do not remember exactly at the moment, but I think there are about six hundred and seventy sounds and you can practise yoga nidra on these six hundred and seventy, or a little more not less. When you practise yoga nidra on these sounds it is as good as practising

yoga nidra on different centres of the brain of which you have no idea at all. There are various yoga nidras, different systems of psychic sleep.

Their purpose is first to enable a yogi to practise astral projection, second to enable a yogi to practise long hours of meditation and third to enable a person to rest, relax and to heal himself. Furthermore to enable him to awaken the centres of the brain by the different sounds or the different mantras, a number of which are very important and influential.

In the tantra shastra yoga nidra is such an elaborate system, it is something like surveying the whole body on the external physical plane, that is the external physical limbs, the internal plane such as the heart, the lungs, the respiratory and the circulatory system and not only that but even the thoughts, emotions, and so on.

Yoga nidra begins with the external body: thumb, second finger, third, fourth, fifth, palm, and so on. Ultimately it goes to that point where you are made so sensitive as to perceive colours, emotions and many other things which is difficult in the beginning. Although I am eager to take out all the different systems of yoga nidra according to different systems of tantra for the benefit of healing and for the benefit of spiritual revival, but so far it has not been possible. Maybe if everything works out alright, in a few years time, all the systems of yoga nidra, and there are thousands in tantra, will be known and they will be of great use to the broken man of today.

It was in tantra that I came to discover that yoga nidra, the psychic sleep, can be practised while standing, and not only while lying down. It is in the tantra shastra that I came to know that yoga nidra can be practised with eyes open, with eyes closed, while talking, without talking, in anyway you like.

Yoga nidra is practised by awakening one end of sensation and conducting the same sensation through the sound principle, or through the feeling principle to the brain. Out of all the systems I can suggest to you one kind of yoga nidra. This particular yoga nidra which we do in our everyday life is not a part of any other system, but we have taken it from

the body of tantra and are trying to propagate it to people for their physical and mental wellbeing. This is what I think you learn here in Copenhagen.

The system of tantra is vast and it is not up to me to tell you everything about tantra this evening. I merely come and present myself before you in order to make it very clear to you that what you have been learning in the name of yoga so far is only tantra and nothing else because yoga is not an offshoot of Samkhya, but yoga is a branch of tantra or is an offshoot of tantra. Only in the name of tantra are we practising yoga, but perhaps the teachers in western countries feel very shy about telling people that they are teaching tantra.

There are sixty-four books on tantra, that is to say there are sixty-four different systems and they sometimes differ very much from each other. They may talk of different practices such as *trataka*, *nada yoga*, *hatha yoga*, *kundalini*, *mudra*, *bandha*, *pranayama*, they may talk of hundreds of practices, but the fundamental concept is that there are two things, the *purusha* and *prakriti*, consciousness and content of consciousness. Of these two the shakti must be awakened over the *purusha*, not the consciousness, according to Hindu tantra it is the awakening of shakti, it is the awakening of *prakriti*. It is the awakening of matter or force which is supposed to be most important and this shakti is sometimes known as Kali and sometimes known as Durga, and of course it is mostly known as Mother, not the mother, the wife of my father, but Mother, a very fine concept of tantra.

There is only a little difference between the Buddhist tantra and the Hindu tantra. The aim of Buddhist tantra is to awaken the consciousness; the awareness and the aim of the Hindu tantra is to awaken the shakti. Apart from these two aspects which differ, ultimately there is no difference. There is only a little difference in as far as their approach is concerned.

Tantra has been introduced, I have a little introductory book translated into the Danish language. That is only an

introduction that cannot give you everything about tantra. There are a few books, very nicely written, in English and French, I am not sure about Danish, by Sir John Woodroffe, who lived in India for many years. He definitely did a very good job. In Denmark you are also going to have a tantric exhibition arranged by one of my disciples. I think that you will also draw the conclusion from my lecture that tantric art, tantric painting, tantric music is not only a few photographs taken from Jagannath Puri showing a kind of sexual act, but includes asanas, pranayamas, kundalini, all sorts of chakras, yantras, the Gayatri yantra and many other things. They all concern the tantric system. Do not exclude this most useful and pious system in favour of only yoga.

Hari Om Tat Sat



Laya Yoga

Paris, France, 1970

*Blessed Spiritual Seekers,
Hari Om*

I think that it is the first time that I have to speak publicly on laya yoga. It is not the first time that you are hearing something about laya yoga. You have read many books about laya yoga and its various techniques, but what you will hear from me this evening will be a bit of a disillusionment regarding your own convictions.

First of all you must understand that in Sanskrit the word *laya* means dissolution. The word laya means dissolution of something into something, but what makes it different from samadhi? What makes laya different from superconsciousness? After all, all the yogas should lead to a higher state where the dissolution of lower consciousness takes place. In that case then, every yoga is laya yoga. Whether you practise pranayama or you practise kriya yoga or you practise meditation on God or guru, when your individual consciousness merges into superconsciousness, it is in a state of dissolution, or it is in a state of laya. In that case, every yoga is laya yoga. But still when all of this has been said, laya yoga is still a yoga by itself and we have to understand this now.

Superconsciousness is the ultimate aim for each and every individual. Superconsciousness is the ultimate of this continuing process of evolution. In a superconscious state one does not become unconscious. One does not lose one's

individual consciousness, but remains completely aware of all that is happening inside as well as outside. On this path that leads to superconsciousness one has to go with such alertness that one's individual consciousness does not get suspended or dissolved, but in the practices of laya yoga the individual consciousness is made to lose its contact with the internal as well as the external.

The elements of *prakriti*, or the elements of nature, that are formed by the three gunas, sattwa, rajas and tamas, they bring about a certain effect or a movement in the pattern of human consciousness. There are two ways: either you try to transcend the three gunas, sattwa, rajas, and tamas, you transcend them completely and sit down at a certain higher level of superconsciousness, or you do not transcend them, but try to withdraw them for sometime and for sometime you are in meditation. The laya yoga is a kind of yoga in which the physical brain centres, the nervous system and also the centres of consciousness within the brain are brought consciously to a state of unconsciousness. You have complete control; you have complete and voluntary control over the process of dissolution of consciousness that is of your 'I'. It is something like this. As you close your eyes, and you open them, and you close them again, and you open them again, in the same manner the practice of laya yoga is able to manifest this consciousness outside in one's daily life and at the same time if one wants to at any time one can withdraw the whole consciousness and just get into complete unconsciousness and a complete state of dissolution.

Now then, there are two kinds of yoga. One in which you transcend the nature or the three gunas and another in which you try to dissolve the nature, the prakriti, the three gunas in the pattern of consciousness, or in the general body of consciousness. This is of course a very short-cut method, but it has to be learned with a teacher, so that you do not make mistakes. It is not at all a difficult thing for us to do. We can do it, but we need a portion of pranayama and a portion

of kriyas. Another important point we should remember is that in a state of superconsciousness you are aware of awareness. In laya yoga you are aware of unawareness. Superconsciousness is really difficult and it depends on your personal spiritual evolution. However, laya yoga can be forced on you, you can force the practices of laya yoga on yourself, and you can bring about desired changes in the physical, mental and spiritual conditions.

For those who want to practise laya yoga it is very important that they should take to hatha yoga first. By hatha yoga I do not mean asanas and pranayama because it never means that. Please do not misunderstand, I do not mean to criticize anyone. Hatha yoga has nothing to do with asanas and pranayama classically. Hatha yoga is an act of bringing about balance between the sympathetic and parasympathetic nervous systems by certain methods. Asanas and pranayamas which have been practised in India as well as in the West do not form a part of hatha yoga, they do not form a part of raja yoga, but they form a part of tantra. Unfortunately, our modern scholars and scholars of the last century, made this horrible mistake because they thought if they said that they were practising tantra people would be horrified and so they said they were practising yoga. I am sure that no yoga teacher in France has got the courage to say, "I am teaching tantra," but he will say, "I am teaching yoga." But I tell you, he is not teaching yoga, he is teaching only tantra, because asanas and pranayama form a most important item of the tantric system.

Now, hatha yoga is the six systems as you already know: neti, basti, kapalbhati, dhauti, trataka and nauli. Furthermore, you have to learn what these six systems are and how they are practised. For the practitioner of laya yoga it is important that he practises neti. Neti is not cleaning of the nose, but it is irrigating or it is cooling the optic system, the frontal brain, the entire glottis and the whole mouth. By the practice of neti, if it is correctly done with water, rubber catheter, milk, butter, clarified butter and with something

else also, you are to awaken a certain gland which is situated in the interior of your nose behind the mucus membrane.

The next practice is called dhauti. In this you have the process of drinking water and vomiting it out. It is drinking salt water as a form of cleansing, taking about sixteen glasses of water, a very simple matter, and bringing the whole thing out through the anus, cleaning your system so completely that you pass exactly the water that you take in.

Then there is a third kriya which is called kapalbhati. In this practice of kapalbhati, at one stretch one hundred pranayamas are to be done. After you have done one hundred rounds practise absolute exhalation and retain the breath out, and then practise moola bandha, uddiyana bandha and jalandhara bandha. Then practise it again one hundred times. Finally, you should try to concentrate on *chidakasha* which is the inner space which you see on the inner wall of your forehead. However, I found even here in the western countries, kapalbhati is not practised exactly according to the system which is to be practised in laya yoga. For instance, the day before yesterday I was seeing someone practise kapalbhati with very hard expulsions. That is not the right system. It may be that it is written in the books like that, but books are subject to interpretations and correct understanding. Practising kapalbhati one hundred times is the simplest thing, not at all difficult provided that you know how to do it correctly. I think everyone should be doing it in the morning unconsciously at least twenty times. The way you clean your nose in the morning, that is kapalbhati. If you practise kapalbhati you will know how true it is that after one hundred rounds of kapalbhati practised thirty-six times, the mind will merge. Kapalbhati should be practised either in siddhasana or in padmasana. It is true that you can remember God also on an easy chair, I do not disagree. You can be good even when you meditate on a chair or anywhere, but in kapalbhati, absolute control over moola bandha, absolute control over the urinary system and absolute control over the abdominal system should be maintained.

There is another misunderstanding which has got to be cleared here in the West. People think that moola bandha is the control or the contraction of the anus, but it is not. It is a mistake that is made even in India. By the word moola bandha you should always remember that contraction of the perineum and not contraction of the anus is meant. The complete name of moola bandha is mooladhara bandha. Mooladhara is a chakra, the mooladhara psychic centre and *bandha* means control. Contraction of the mooladhara chakra is abbreviated as moola bandha. Therefore, I think that before you go to practise kapalbhathi, you will have to practise mooladhara bandha correctly. I have read in some of the books in English and also some in other languages, where they say practise ashwini mudra first, contraction and expansion of the sphincter, and then automatically it goes to moola bandha. Ashwini and moola bandha are two different things, not one and the same, and you cannot connect them chronologically. Ashwini mudra is the contraction of the anus, that is to say the sphincter muscle. Whereas mooladhara bandha is control of the perineum in the masculine body and in the feminine structure it is control over the lowest part of the uterus. This has got to be practised first and then go on with kapalbhathi.

Also jalandhara bandha has got to be learned properly because I have seen some of the pictures in different books. They practise jalandhara bandha with the chin just touching the chest, and it is not correct. I am telling you all of these things with reference to laya yoga and not concerning daily practice. You may do whatever you like. Jalandhara bandha cannot be practised while standing. It can only be practised in two asanas, namely *padmasana*, the lotus pose and *siddhasana*, the adepts pose, this is all. I can practise even now but this is not jalandhara, it is akin to jalandhara. Jalandhara bandha brings about a total control of the glands which are known as the thyroid system and one has to know how to control these glands by practice of jalandhara bandha.

When you are practising kapalbhathi the body should not move. It is said that if you are doing kapalbhathi one hundred

times for thirty-six rounds, your body should be like a statue. The kapalbhati breath has to proceed very gently. Gently you have to do it one hundred times and if you do it now you may get to the first stage of laya here in our Divine Life Society, but please do not go to your home and try it tonight. If you want to try, prepare for next time in August when I am coming here again. The preparations must start one month before. This should be enough about kapalbhati.

Next I will discuss trataka. Trataka can be practised on a candle, on a black dot or on a big or small crystal ball. Crystal balls are of two types, those which are transparent and those which are not transparent. The non-transparent crystals are known as shivalingams and of course you must have seen and heard about the transparent shivalingams. There is a way, a method and a definite process of practising trataka. Trataka can bring about the awakening of your monstrous psychic being. Therefore, even though you practise trataka for your eyes, for curing your insomnia, it should be done correctly so that you do not develop wrong physical explosions.

Some people practise trataka and they saw hell, monsters, ghosts and such terrible things that they stopped the whole thing. They thought perhaps that these things really had come down, but actually, the whole thing was an expression of what was suppressed in them. Therefore, when you practise trataka there is a system according to which you look at the crystal, you look at the black dot. Your eyes should be open but there is nothing which you can see in front of you. The perception of the object disappears in toto. This much in short about trataka.

The most important practice in hatha yoga is the practice of nauli. The practice of nauli is intended to recharge or to awaken the naval centre, the solar plexus or the manipura chakra which is very important in laya yoga.

Now when you have practised hatha yoga you are ready for laya yoga. I am sure that you know the word

hatha means ida and pingala, the solar and lunar channels, the mental and vital energies or the sympathetic and the parasympathetic nervous channels. When there is a complete balance of ida and pingala, which are really the nervous systems in the physical body, exactly at that moment you are ready for laya yoga. Otherwise you are going to fall into nervous imbalance. You are going to get into nervous imbalance through laya yoga just as many people become schizophrenic.

Balance, harmony and equilibrium in these two great nervous systems can be brought about by nothing else except the practice of hatha yoga. If you do not practise hatha yoga and feel that you can get along without it, then the nervous imbalance, either the sympathetic or the parasympathetic imbalance, will manifest itself in the practice of laya yoga. Maybe we are going to become either idiots or we are going to become absolutely violent.

After this has been done the practice of laya yoga constitutes a very important exercise that brings about a state of total unconsciousness, voluntary unconsciousness. In connection with this you should remember one thing which is known as vajroli and two other pranayamas which are known as moorchha and surya bedha pranayama.

Vajroli, which I will not discuss in detail because I think I should not, is very useful for you and it will help you in your life. I will devote a few minutes to it. Having sat either in siddhasana or in the lotus pose, close your eyes. Concentrate first on the abdominal viscera, the lowest part of the abdomen, exactly where the vasectomy operation is performed, and contract that point and go on contracting slowly and then the whole urinary tract is contracted inside. It goes step by step and stage by stage. The lower abdominal viscera and the area of the entire genitalia is all withdrawn inside. Then you have to release it as slowly as you have withdrawn it. Again you have to contract the lower abdominal viscera and then gradually, stage by stage, the area of the entire genitalia is all withdrawn as much as it

is possible for you. This should be practised while you are practising internal retention or *antarkumbhaka*, breathing in and retaining the breath inside. It is very important that jalandhara bandha is performed during that moment. Go on practising vajroli mudra as long as it is practical for you or for as long as you have to devote to it. Then you should go on to the practices of moorchha and surya bedha pranayamas.

You should remain seated for the whole practice and afterwards you have to practise one of the kriyas which is known as navamukhi in tantra, in the tantra shastra, in the tantric system. After navamukhi you have to practise one or more kriya which is also a part of the tantric system, but it will not be possible for me to tell it to you at this stage.

After practising these two kriyas for about ten minutes, you have completely closed your eyes, and then you make a particular sound, but the sound must end with humming. It cannot be just the name of God. It should be a sound ending with humming hum, hum, and continue that sound, as for instance *Om*. I take up *Om* and go on practising *Om-Om-m-m*, the M sound should be maintained continuously for half an hour, twenty minutes, or twenty-five minutes, or as long as it is practically possible for you. It is during the practice of *Om-m-Om-m-Om-m* that you will lose your individual consciousness, you will be aware that you have become unconscious. You will be able to be in complete knowledge of the whole fact of unconsciousness that is taking place, but it will not be possible for you to know that you are humming *Om-m-Om-m* while the other spectators see you and hear that you are groaning gently, a very mild tone which you are repeating, because your consciousness is now dissolving.

When you sleep at night in deep slumber that is also laya yoga, but in that state of laya yoga the brain, the mind, the consciousness remain in a depressed condition and it is not stimulated, it is not awakened. In the practices of laya yoga the brain and the consciousness are brought to a very high level and in that high level the unconsciousness takes place.

Laya yoga really begins with this, but this much is not laya yoga. If we say that this is laya yoga we are setting a limit to the evolution of individual knowledge or individual consciousness. There is no difference between kundalini yoga and laya yoga and kriya yoga. There are many methods that can be practised and that are taught for the dissolution of individual consciousness at a very heightened level.

We say that an ordinary man sleeps on the bed, but the yogi sleeps in heaven. It only means that the ordinary man becomes unconscious at a very low level of consciousness while a laya yogi becomes unconscious at a very heightened and evolved level of his consciousness.

One needs about two hours in the morning to practise laya yoga. Preparation should take one month. The learning of the actual laya yoga kriyas takes up to one month. Then there are diet restrictions. All that stands in the way of the process of acceleration of human metabolism is against laya yoga. Kindly remember that one of the most important points in laya yoga is the fact that if your metabolism is not accelerated you cannot achieve laya yoga at any cost. A laya yogi is not against milk, not against meat, chicken, or fish or anything like that but because certain diets stand in the way of the process of acceleration of human metabolism, so they do not take it, not even milk. In addition some kind of drug habits of course may bring about a state of unconsciousness, calmness, tranquillity, serenity, I completely agree, but they interfere with the process of laya yoga.

Before I conclude this short discourse on laya yoga, I may tell you that in our scriptures on tantra laya yoga is talked about with great respect, but laya yoga has one great disadvantage. The disadvantage is that it takes you away from the self. It takes you away from the self by the development of the supernatural or extrasensory qualities. Whether it is the practice of kapalbhati, whether it is the practice of moorchha pranayama or the practice of vajroli, it definitely develops some of the ultrasonic or supersonic or parapsychological, whatever you may call them, brain centres.

They are known as *siddhis*. Those *siddhis*, those psychic powers, higher or lower in nature, divert the attention of human consciousness from the higher self and that is the greatest barrier. Therefore, the practices of laya yoga should be done with a guru and in his presence.

There are many minor instructions concerning laya yoga. I do not think that it is possible for us to deal with these small details, but, for instance, laya yoga should not be practised by an unmarried person, and if you are not married and you want to practise laya yoga you should marry first, and then practise it, it is no joke. It is a very scientific truth that I am putting before you. You will have to lighten, you will have to unburden the posterior pituitary from those congested progesterone and oestrogen hormones and eliminate them so that the flower opens. There are certain toxins in the system, not only in the stomach, not only in the blood, not only in the heart, or lungs, not only in the muscles or the bones, the toxins are also present in your nervous system, in your brain. You have to eliminate all those toxins. It is only after that that laya yoga is going to bring that serenity and total homogeneous dissolution.

I saw one of the groups of laya yoga, somewhere I do not want to mention where, they were practising laya yoga and in between they were going, “Whooo,” crying. I started thinking, “What is causing this?” and then I thought it is because those people were practising laya yoga under cerebral tensions caused by the uneliminated hormones and as far as I am concerned I teach laya yoga, but I never teach it to those who are celibate. There may be many yogas such as bhakti yoga, kirtan yoga, japa yoga and mala yoga which I think are for all, but laya yoga is only for those people who are really married. There are other facts about laya yoga which I hope to tell you when we meet next time.

Hari Om Tat Sat



Kriya Yoga

Copenhagen, Denmark, 1970

*Blessed Spiritual Friends,
Hari Om Tat Sat*

We are meeting again in this hall where we had our lectures in 1968 on the necessity of yoga in human life. More than two years have passed and a lot of changes have taken place especially in your country and your city. Swami Janakananda, Swami Prakashananada, Swami Vimilananda, these great swamis have come here equipped with yogic knowledge in order to give a lot of help to the suffering people, to the aspiring people of this city.

When I discuss yoga I definitely mean yoga as a system based on scientific values. I do not consider yoga as part of any religious practice or something to be exploited for any kind of religious experience. For me, the problems concerning the human mind and the human body are more important than so-called self-realization. It is absolutely meaningless and it is a waste of time to talk about higher realizations until we have rectified our physical and mental bodies. You are very much aware of the problems that concern the bodies, minds, and emotions of everybody, including the little children as well as adults. There may be thousands of people, more than thousands, perhaps millions all over the world who are suffering from problems, difficulties concerning their emotional imbalance, nervous disorders and psychological disturbances. There are other

sciences, no doubt, which come to the rescue of mankind, but we have found by experience that yoga is the safest, the most beneficial way by which we can bring about a total resurrection in our personality.

There is a school of yoga, there is a philosophical and practical branch of yoga, which concerns itself with the psychological circuits of the mind and emphasizes one-pointedness, concentration, meditation and the withdrawal of the mind from all external objects. This system or this school of yoga has become very popular all over the world and everybody knows something or the other about it. It tells you to keep an object in front of you, look at it, close your eyes, withdraw your mind, forget everything, enter into meditation and enter into samadhi. This is a very popular system of meditation, but to this day everybody has failed to practise it successfully.

If these aspirants and practitioners of this system of meditation were brought to a scientist and if their brains were investigated, if the condition of their brains at the moment of so-called meditation were investigated, a remarkable change would be shown. This indicates that although you have withdrawn your mind from the external object, you are not in meditation, but you are in a state of sleep.

Whether you agree or not I can tell you one thing, concentration of mind or meditation practised by effort can never lead you to real meditation. It can only lead to tension and deep sleep. This is the problem of yoga and this is the problem of everybody who has been trying to practise meditation for a long time and I confront people with these problems everyday by the hundreds.

There is another branch of yoga about which I am going to talk this evening. It does not at all presuppose one-pointedness, concentration of mind or withdrawal of your consciousness from the external consciousness. This branch of yoga is known as kriya yoga.

This science of kriya yoga is one of the most powerful and easily practicable sciences known to us so far. The practices

of kriya demand from you neither one steady pose, nor concentration of mind. Even if you are unable to concentrate your mind on one point, and if your mind is just jumping to and fro, it does not matter; keep on doing it. In fact, kriya yoga is a yoga in which you are not withdrawing your mind to one point but you are trying to make movements, you have to create and introduce motion in the realm of the mind. Again, in kriya yoga you are not concentrating your mind, but you are moving the mind from one point to the other, to the other, in a particular order which it should not lose sight of.

The word *kriya* here means mental activity or the activity belonging to consciousness. In contrast to the branch of yoga discussed previously, in kriya yoga you are not trying to make your mind quiet but you are trying to create activity in the mind. This is very important for the development of the brain, for the activity of the nervous system and for awakening the energies in the brain.

The practices of kriya yoga are to be found in the Sanskrit texts of tantric literature which are found in India. A few of these have been translated by Sir John Woodroffe and are available in French, German and English. The total number of practices of kriya yoga is seventy-six. Out of the seventy-six, twenty-seven are already known to most teachers who know what kriya yoga is. We can begin with five or seven kriyas out of the twenty-seven kriya techniques or practices in kriya yoga, but those who are eager to practise kriya yoga will have to make a lot of preparations before they can plan or learn or until they need a teacher of kriya yoga. The preparations for kriya yoga are:

- i) Perfection of breath consciousness
- ii) Discovery of the psychic passage
- iii) Kriya yoga.

In addition to these three preparations it is important that the aspirant of kriya yoga has proficiency in a few mudras and bandhas.

First, what is breath consciousness? I will explain this in a few words. With your eyes open or with your eyes closed,

with your mind concentrated or with your mind oscillating, in lotus posture, while standing or sitting, just become aware of the fact that 'I am breathing in and I am breathing out', maintain this consciousness of breath uninterrupted for three minutes at one stretch and then change. It is not at all necessary that you have to sit separately and exclusively for meditation. Even here, while you are listening to my speech and to the translation, you can maintain the awareness of your breath uninterruptedly, simultaneously you can also understand my speech and the translation for three and a half minutes and then you make a break.

Awareness of breath is awareness of your mind. Awareness of your breath is awareness of your own consciousness, and awareness of your breath is awareness of your awareness. Whether you concentrate or not, please remember, whether you concentrate or not it does not matter, but the moment that you become aware of your breath you are aware of your mind, you are aware of your consciousness and you are aware of your awareness. The point should be remembered again and again, you should not forget it.

The next preparation is to find out a psychic passage, the path, the way, the road, through which the breath, not through which your psychic consciousness can flow up and down. It should be the path of the spinal cord from the bottom up to the top, to the point where the pineal gland is. This is the psychic path which is being prescribed and which you have to discover and realize. It is in this psychic path that you have to practise the breathing with your eyes open. It is in the psychic path that you have to practise the breathing and develop a consciousness of movement. This is most important, there should be awareness of movement, up and down, and this movement is called *kriya* in yoga.

The purpose of the circulation of your mind and consciousness in this path, from the bottom to the top and from the top to the bottom through the spinal cord, is to awaken the vitality, to awaken the high rate current, for the rejuvenation and revitalization of the sympathetic and

parasympathetic nervous system, which control the whole nervous balance. This is one of the practices. It goes from the bottom to the top fifty times, and those people who have problems of nervous breakdown, nervous imbalance, neurosis, anxieties and trembling can practise this kind of awareness starting from the bottom up to the top. They will find that even this much of movement, even this much of kriya is very beneficial.

At the bottom there is a very important centre in the body. In yoga it is known as mooladhara chakra which is situated in the perineum between the genital, the urinary and excretory systems. It is a very vital point, a very vital organ in the body.

According to modern science, the parasympathetic nervous system connects the brain with the rest of the body through two centres; this is mooladhara chakra about which I am talking. From here the impulses can be conducted through the parasympathetic nervous system right into the brain. At the top of the spinal cord is the centre of the pineal gland which is also very important because that connects the parasympathetic nervous system with the brain. This is known as ajna chakra in yoga. Ajna chakra and mooladhara chakra at the bottom are both carriers or vehicles of impulses to the brain. The impulses travel through the parasympathetic nervous system which also controls the endocrine system in the whole body. In addition to these two vital centres, there are other centres:

Swadhisthana	sacral region
Manipura	solar region
Anahata	cardiac region
Vishuddhi	cervical region

These are the four vital centres situated within the spinal cord and these four centres connect the brain to the rest of the body through the sympathetic nervous system.

The awakening, the influx of the sensations, is carried from these four centres through the sympathetic nervous

system and from the two centres, mooladhara and ajna, through the parasympathetic nervous system to the brain. They carry the shakti, they carry the vitality, and this vitality should be created by breathing in and through this psychic path. This is the second practice in kriya yoga. This second preparation is very elaborate. I do not know if you remember that I talked about it two years ago. This year I will not repeat everything because I will have a lot to say about kriya yoga, but the name of the practice which is preparatory to kriya yoga is ajapa japa.

The next preparation is the practice of mudras and bandhas which is something you will have to know positively. The important bandhas are jalandhara bandha, locking the chin, uddiyana bandha, withdrawing the sacral plexus, and mooladhara bandha or moola bandha, controlling the inflections of the mooladhara chakra or the basic centre.

After these preparations one can take to the practice of kriya yoga with a master who knows the science very well and he will teach you what you need out of the seventy-six, or out of the twenty-seven kriyas or techniques. Though I am engaged in a lot of research concerning the influence of yoga on the human body and brain I have additional experiences some are very encouraging. I sometimes confront cases suffering from suicidal complexes and terrific neuroses. In such a case I do not teach them the whole kriya yoga, because it is not possible for them to understand. However, I teach them one or two of the kriyas and I know that they have gained a new lease on life. Instead of going into greater details of kriya yoga I can just give you a very simple presentation. Sit in any asana, especially the lotus one, *padmasana*, or the *siddhasana*, the one of an adept. Place both your hands on the knees, and do nothing but close or open your eyes and concentrate on the perineum, the area between the excretory and the urinary systems and slowly contract it. I am deliberately using the word slowly, and then slowly release it. Do it about fifty times and then find out what happens to your depression. Find out if you still have depression.

This is not very difficult and this is not actual kriya yoga, but this is one of the most important items of kriya yoga which is meant to awaken *prana*, the vitality or the *pranashakti*, which is lying dormant at the bottom point, at the bottom centre of every man. It is known as *kundalini* or the serpentine power. I give this suggestion to those people who are suffering from nervous disorders, breakdowns and the resulting tendency to commit suicide and do all sorts of things to escape from life. In addition, I suggest it to those people who have a very bad mind, an absolutely restless mind, and are unable to concentrate even for a fraction of a second. I tell them, "Sit down, contract your perineum, and relax it. Do it fifty times with your eyes open or with eyes closed. After that, if you still find your mind is agitated, then come to me. I have another exercise."

Let me give you another example. I ask them to concentrate on or become aware of the bottom of the abdomen which is known as the abdominal viscera or at the root of the urinary system and to keep contracting it continuously and slowly. The whole system, bladder, urinary system, kidney, everything is withdrawn, and then to relax it. They should withdraw and relax it twenty-five times. Those who come to me with terrific disorders, physical, mental and emotional, caused by sex neurosis, which is well known to you, and problems with hormones, blocks in hormone secretions, should learn this particular kriya or movement. This is so because this system is directly connected with the pituitary gland, which is known as sahasrara chakra in yoga, the thousand petalled red lotus. The posterior lobe of that lotus or that gland is directly connected with the urinary systems, the kidneys, the gonads, the ovaries, i.e. the genital-ovarian system. It also produces two kinds of hormones. By concentrating, by practising this particular kriya, you are not only controlling the particular organs below, but you are controlling and regulating the hormone secretions in the brain.

There is nothing secret in kriya yoga. I can tell you everything tonight. I can even teach you tonight, but one

night is not enough. I need at least seven days to teach you and I am not going to teach you this time, be sure about it.

Why do people think that there is something secret in kriya yoga which the masters are not going to teach, and that everybody is not qualified enough for kriya yoga? It is a myth and not a truth. Some people also feel that kriya yoga should not be practised by householders, by married people who do not maintain or who are not able to maintain *brahmacharya*, the so-called celibacy. If this condition were accepted, I think that not only in Denmark, but in the whole world, not one man would be qualified to practise kriya yoga.

According to me, celibacy has nothing to do with marital or extramarital sexual life, but *brahmacharya* means the conservation of the highest vitality, not in the genital region, but in the brain. I know very well, since I have been also a student of physiology, that the posterior pituitary produces hormones and those hormones are conducted to the gonads and to the ovaries to produce the whole of what we call the marital and sexual life, what you lose in the sexual act is not so important, but what happens in the brain is of great importance. The product of the brain can only be conserved and preserved, not by so-called philosophy, but it is only possible by concentration or meditation or very powerful forms of vitality generated by yourself through kriya yoga.

Therefore, it should be completely ruled out that kriya yoga, or any other yoga for that matter, is only for those who are unmarried, for the sake of those who are completely unmarried, so that the people who are leading the marital life should not practise any yoga and even more so kriya yoga. It is not at all a rule. This you must remember and understand.

In the system of tantra, which has its origin in India, a lot has been written about kriya yoga. There it is said, "Those people who are married or not, but who are aspiring to the awakening of the great shakti in themselves, are qualified for initiation into the practices of kriya yoga."

I have conducted classes for years and years on concentration and meditation, and even now I continue to

do so. I also have conducted classes in kriya yoga which I also continue to do. I found that there is a remarkable difference between the two as far as my experiences are concerned. When I teach concentration and meditation, after five minutes people start scratching, moving and they simply get tired, but when I teach them kriya yoga, I ask them not to close their eyes; I ask them not to concentrate. I tell them they can move their body if they like, and you will be surprised to hear this from me – after fifteen minutes they close their eyes and go into meditation and I have to pull them out of meditation. This is the remarkable difference which I have seen between the system of concentration and meditation and the systems involving the movement of consciousness, kriya yoga.

In kriya yoga there are certain techniques, certain methods of movement of consciousness in which you will be told, “Please do not close your eyes, keep them open until you finish. Until you finish the exercises, please do not close the eyes.” I can assure you if I were to teach you, then after fifteen minutes you would close your eyes and if I were to ask you, “What are you doing?” you would say, “Swamiji, I am in a mood of meditation. I cannot go further. It is impossible.” I say, “No, please keep your eyes open and do not go into meditation. Remain out, remain out, do not go in.” You will say, “Swamiji, please let me go in, I can’t remain out.” Have you ever known a system of meditation like kriya yoga, where in spite of the pull of the guru, the disciple is just pushing himself inside?

Again, the practices of kriya yoga are casual, not very strict, not very systematic and not very serious. You do not sit down and tighten your body, no! They are as casual as if you were talking to your son, or you were talking to your husband or wife, or as if you were reading some book, exactly that way, in that gentle atmosphere you sit down and start moving your consciousness and start making movements of your consciousness.

I am not talking in favour of LSD, please do not misunderstand, but those who have taken LSD for long

periods and who have also practised kriya yoga and have lived with me, say that when they practise kriya yoga, at the end of it they have a very good trip, but whereas in the LSD trip there is the problem that the trip is not under your control, in kriya yoga the whole trip is under your control. As the astronauts were brought from the moon you can bring your mind back from the heightened state to your normal work any moment. You transcend the bindings of time and space, but not the awareness. You transcend the binding of time and space, but you are not lost into that so-called unknown and delusive eternity. You know where your feet are completely and firmly planted. The moment the practices of kriya yoga are over if you have no job to do, you have no responsibility and obligations concerning your family, job and business you can also sit for meditation for ten hours, no problem. However, if you have responsibility to your family, job and children, you are ready to be in day-to-day life again. It is here I say that the trip is completely under your control.

When I first encountered this kriya yoga it was a very wonderful experience, but I did not teach this science to anyone because I thought maybe people do not need this science. Then, after a few years it so happened that a very unfortunate lady came to me. She came from a so-called very high family. She told me that she wanted to die and asked if I had a way in yoga for committing suicide. Perhaps she thought that yoga had also some way to commit suicide. I did not teach anything to that lady, but I answered her that if she cared she could come to my place any time. She made it a point to visit me many times at my place. In the mornings when I used to practise, not kriya yoga, but a few items of kriya yoga for my own physical body, she also started practising with me for fifteen to twenty minutes. This happened many, many years ago. That lady has become one of the happiest ladies that I have ever seen during my lifetime and she has become useful, not only to herself, but she has become useful to many people, thousands of

community people. The money which she was wasting in clubs she is now investing in the most useful projects. I think that the whole reaction of her personality, the whole awakening and revival of her personality has taken place only due to those very few insignificant items which she practised with me during those two to three months.

There are two ways, two schools, two systems of yoga. One, the concentration, meditation and samadhi obtained by withdrawing your mind from external life. If it is possible for you, please go on with this, but if it is not possible, if you find it difficult to work hard with your mind and the mind is like a rebellious child, then it is much better not to have any friction, not to have any difficulty with your mind. First learn kriya yoga. Take a few kriyas, not many, about seven, even five to ten kriyas will do for you. With that you deal directly, scientifically with your own rebellious child.

This year, I think it was in the month of May while I was in Paris during my trip, I conducted kriya yoga classes for three days. Now I found that the people have been greatly benefited by it within three months, I think perhaps three or four months. I am going to Paris again in two more days to conduct another kriya yoga seminar, another kriya yoga group where hundreds of students will learn. I asked them in one of my letters, "What made you decide to call me back to Paris so soon, in only three months and to withdraw yourself from your activities and learn this great system of kriya yoga?" The reply that came was, "The kriya yoga which my uncle, my brother or my husband have been practising has brought about a great change in their life and I am tempted by seeing them so that I also want to learn and be benefited by it." This is the reply of the people from Paris where I conducted the first kriya yoga seminar outside India.

Those people who are eager to follow this systematic path should first of all learn asanas, pranayamas, hatha yoga, kriyas, ajapa japa, breath consciousness, mudras and bandhas for a period of four to five months regularly and

after that they must take up the practices of kriya yoga from any qualified master.

No consideration of diet, status of life, caste, creed or religious affiliations, age, young or old, mental condition, normal or abnormal is a barrier. Wherever you are, whoever you are, if you are convinced that kriya yoga is for you, you should take it up. Start preparations immediately.

Finally, kriya yoga is a part of tantra about which you need not form any opinion this evening. I am going to tell you about tantra shastra tomorrow evening. Then you will know how close you are to a science which was given to mankind more than 5,000 to 6,000 years ago, and you will understand how in this age of tensions, dissensions and all sorts of social and mental problems tantra and more than that kriya yoga can help us in our physical difficulties, mental difficulties and finally in the unfoldment of our consciousness.

Thank you all for giving me a very patient hearing. I am sorry I cannot speak in Danish or else I would have been closer to you. Of course by image also I can come nearer to your heart, if not your heart at least your emotions. I think if I keep on coming to Denmark, then after a few years I may be able to feel Danish and speak it.

Hari Om Tat Sat



Kundalini Yoga

Paris, France, 1968

Blessed Spiritual Friends,

We have been listening to different expositions of yoga and tonight I will try to give you some idea about the most interesting, the most misunderstood, the most accurate and precise science of kundalini yoga.

Historically, kundalini yoga is an offshoot of tantric occultism in India, but since tantric occultism in India had certain traditions that were secret and mystic and could not be made available to everybody, kundalini yoga was taken out as a separate subject and was developed later on by the great rishis. From the tantric occultism of India the two great offshoots were hatha yoga and kundalini yoga. The hatha yoga system was separated from the main stream of tantra and was developed in an independent, free and non-occult atmosphere by the great yogis. In the same way, kundalini yoga was also separated from the main stream of tantra in order to avoid expositions of secrets to the common man, and to make it available to each and every spiritual aspirant, whether he was fit for tantra or unfit for it.

The concept of kundalini has its basis on the realization of a great fact. The fact is that in each and every man, in each and every person, there is a great power, there is a hidden secret or a hidden treasure of potentiality which lies somewhere in this physical frame of the body. The word kundalini describes a state of coiling, as in a spring. The

word *kundalini* means 'in a coil'. The power, the potentiality in man is in a particular centre of the body which resembles a coil. The main seat of kundalini is considered to be somewhere in the tailbone, at the bottom, down below, where the spinal cord terminates.

In this physical body we have many psychic centres and in those psychic centres there is a hidden power which remains unreleased. By some practices, each particular centre of the body can be made to express and can be made to manifest its dormant potential.

If you study the tantra shastras, the literature of the tantric occultism of India, you will find that this kundalini, this power in man, is conceived as feminine. Different methods for awakening, for the manifestation, or for the releasing of this power have been discovered. When you compare the concept of kundalini with the concepts of modern psychology, then the unconscious in man is kundalini. When you compare kundalini with the concepts of Hindu mythology, then it corresponds with the concept of Kali, the divine mother. If you have seen the picture of Kali, the divine mother, standing on the carcass or the dead body of Shiva, with a dagger and blood and a human skull in her hands, with the bloody tongue projected outside, then that is the concept of kundalini in mythology.

In the Shiva philosophy, the philosophy of Shaivism, the concept of kundalini is represented as the shivalingam, the oval shaped stone or pillar, and a snake coiling or spiralling around it. This is the concept of kundalini in Shaivism, the philosophy of the Shaivaites. When we make a comparative study of different civilizations of the world, it appears that the snake or the serpent is used as the symbol of kundalini. Therefore, the kundalini has another name, the serpent power in man. You will find this symbol of the serpent power in different civilizations as for instance on the neck, or throat of Shiva. Or you will see the picture of Vishnu reposing on a serpent, which really means that the serpent symbolizes the unconscious in man. For the time being, let

us come to the conclusion that the serpent is the symbol of unconsciousness.

If I expose before you the concept of kundalini in relation to the supreme consciousness, then it goes this way. In mooladhara or in the unconscious body, the first psychic plexus, the serpent power is situated. On or in sahasrara, the transcendental body or the superconscious body, Shiva, the supreme awareness is situated or is seated. This unconscious awareness of man has to travel through different phases and become one with the cosmic awareness in the highest realm of existence. In the tantra shastras, or Indian occultism, it is said that sahasrara or the crown lotus is the seat of Shiva or the supreme awareness and at the bottom, in the first psychic plexus, in mooladhara, in the perineum, is the seat of Shakti or the unconscious awareness. These two forms of awareness, the unconscious awareness at the bottom and the supreme awareness at the top, are symbolized in Indian occultism in the form of Shakti, that is to say, the divine, the unconscious power and Shiva, the supreme power.

In Indian philosophy, Shiva represents the highest consciousness in man and Shakti represents the dynamic or dormant potential consciousness in man. Shiva is like an ocean and Shakti is like the snow capped mountains from where the river flows and unites with and becomes one with the ocean. The individual awareness or the unconscious awareness is Shakti, and the supreme awareness is Shiva. The unconscious awareness has to become one with the supreme awareness and when both of them unite it is called *yoga*, which means becoming one or communion.

From time to time people have tried their level best to explain the methods and techniques by which this unconsciousness, the dormant potential consciousness in man, the mystic and hidden consciousness in man should be awakened and when it is awakened, be united with the supreme consciousness. Those techniques are known as the yoga techniques. When we discuss the techniques, we should

know through which way, through which passage, through which road the consciousness goes to become one with the supreme. That is the subject matter of our discussion now.

First of all, I will explain which is the seat of the unconscious in man. The seat of the unconscious in man is at the bottom, in between the excretory and the urinary systems, a place which is known as perineum and in yogic language it is known as mooladhara which means the root base. It is a gland, it is a muscle, it is flesh, it is a body in which the unconscious power is hidden. It is the centre of heat, it is the centre of explosion and it is the centre of all power and initiatives in man.

The seat of supreme consciousness is in the pituitary body which is known in the Vedas and in tantric occultism as the golden egg or the womb of Brahma. It is a small gland, well situated, well protected, well guarded in the brain, it is a physical thing and it is symbolized by the word 'the golden egg,' 'the cosmic egg' or 'the egg of Brahma' as it has been translated into English, but in Sanskrit it is called *hiranyagarbha*, the womb of consciousness.

Below that centre in the pineal body, at the top of the spinal cord, is a physical centre which is known as ajna and this is the most important centre in man. It is also known as the third eye, the seat of intuition or the seat of intuitive knowledge. This particular psychic centre which is known as ajna, the seat of the third eye or the seat of intuition, is important because it is directly connected with the seat in the first centre at the bottom through the spinal cord and through the nerve which is known as sushumna, which may be known as the vehicle of consciousness in man. Ajna is important again because it is connected with the highest centre in man and thus it is a connecting link between the lowest centre and the highest centre in the individual.

The consciousness is circulated or the consciousness is conducted from mooladhara through many nerves out of which ten nerve channels are important. Out of the ten, three are most important. One is known as ida, the moon,

another nerve channel is known as pingala, the sun, and the third one is known as *sushumna*, which means divine or which means the passage of higher consciousness. These three channels are mediums of consciousness, higher consciousness, not the lower but higher consciousness. They start from and separate at the bottom and join again in ajna or in the pineal body. What happens in the practice of kundalini yoga when the power is awakened in mooladhara or in the bottom plexus? The energy is conducted through these nerve channels and it is brought into operation in the highest centre in man.

In between these two centres which I have already explained, there are many more. In the bottom of the spinal cord, where the spinal cord terminates is the second psychic centre. Behind the navel in the spinal cord, internally, is the third psychic centre. Behind the heart in the spinal cord, internally, is the fourth psychic centre. In the neck is the fifth psychic centre and of course the sixth one is the pineal or ajna.

These centres which we are talking about are the stops of energy and the faculties are hidden in them. This is the contention of the text. A spiritual aspirant of kundalini yoga tries to awaken his kundalini by certain methods, maybe through meditation, through hatha yoga, through pranayama, through kriya yoga or sometimes with the help of the powerful guru. It appears that the ultimate aim of all yogas is to unite the unconscious with the superconscious in man and therefore, when one wants to take to the practice of yoga or when one is trying to take to the practice of kundalini yoga one has to keep these important points in mind.

This much I told you from the background of the text and now I will tell you something of what I feel. I feel that in this physical body, especially around this spinal cord, in this spinal cord there are many sleeping centres. They are in the interior walls of the spinal cord, in the bottom of the spinal cord, at the top of the spinal cord where it meets the brain. Like any scientist, I believe in the brain. In the structure of

the brain there are hundreds and thousands of cells and circuits which are full of power and faculty but which remain unexposed, which remain unexploded and which remain unawakened. It is only a little portion of the brain which is brought into operation and through which we know so many things, and through which we have been able to do almost miracles in the fields of science, philosophy, and so on. There is a very great part of the brain which is sleeping, it is not awakened and has infinite powers and infinite faculties of knowledge and power. How to awaken the other nine parts of the ten parts of the sleeping brain or the sleeping consciousness in man? It is only the upper layer of the brain or a particular area of the brain that is functioning and the rest of the brain is absolutely disconnected, it has absolutely no connection with the outer consciousness. It is just living, it is not fructified, it has not come to the point of maturity and it is unable to convey, it is unable to communicate its knowledge, its power and its faculty to our senses, our mind or our intellect.

I infer two possibilities: i) either the major part of the brain is sleeping, or ii) the unconscious part of the brain is full of knowledge, full of faculties, but it remains disconnected with my expressing mediums unlike the conscious brain which is connected with my expressing mediums. The second inference can be thought of like this. A small dynamo, a small generator, is producing a limited quantity of electricity and therefore a few bulbs are burning and beside it, or maybe in another room, there is a great power house which is functioning but it is somehow or the other not connected with the line, with our installations. It is just functioning and we are not able to make use of that power house. Scientists believe that the larger part of the brain, nine-tenths of the area of the brain is a sleeping area, an inactive area, an area which is not capable of expressing knowledge. Somehow or the other I feel the other way. I feel that part of the brain which has not come into conscious activity is active, is potential, is power and is in operation, but

it is not connected through the medium or communication as the conscious brain is.

How to connect the unconscious in man with the conscious so that the infinite dynamic knowledge of the unconscious may flow through the consciousness? I do not know if I am able to make myself clear, but I will try to explain kundalini yoga in this particular way. Because if I explain it in the traditional way, which of course I have done a bit, the question will come, whether anyone can practise kundalini yoga. If I try to explain it in this way, the question will never arise, whether anyone can practise kundalini yoga, the answer is clear and it is that anyone has a right to practise it. The method to connect unconscious knowledge or the deeper knowledge or the fount of knowledge or the supreme knowledge and the empirical knowledge in man with the medium of knowledge, that is the senses, the mind, and so on, is a process which is effected through yoga, and the method is simple to explain but it is most difficult to practise. Take your consciousness into unconsciousness and connect it. Well as I told you it is very easy to say, but it is most difficult to practise because the consciousness cannot remain conscious once it goes into the unconscious and most of you know that in the unconscious itself, you dwindle and you lose everything.

It is the scheme of kundalini yoga therefore to introduce a method or suggest a few methods, according to the individual, so that a great power could be released through the practice, and with the help of that power, the whole area of the brain could be excited. This method of kundalini yoga is an act of stimulation, an act of indirect stimulation of the entire brain area.

A few years ago I had a great experience, not myself, but through one of my patients. She was undergoing a state of depression and I asked her to practise a particular mudra, it is known as mahamudra in which we practise moola bandha, the contraction of the perineum also jalandhara bandha, the contraction of the glottis. She told me that

for the first time she was able to overcome depression and that her mind was gradually becoming more clear. Depression was taking place in the brain and mahamudra was practised in mooladhara chakra. How did this stimulus, this excitement this pressure, this tension or this activity created in mooladhara or in the bottom centre excite the brain and help that lady to overcome depression? This is for us to understand and to analyze. I also believe that though there are many centres in the brain, hundreds and thousands of centres, there is a most important centre that is called hiranyagarbha, which is well protected, which is well guarded and which is sleeping. If that particular centre can be brought into operation the supreme knowledge can be made available to everyone. Awakening of that particular portion of the brain, or maybe I should say, the awakening of that central part of the brain is not possible directly by any method unless you are able to excite or you are able to bring into operation the different centres which I have mentioned just before. It may be possible that the whole area of the brain, the entire unconscious, the sleeping area of the brain is directly connected with the different psychic centres which we mention in kundalini yoga such as ajna, vishuddhi, anahata, manipura, swadhisthana, mooladhara. Perhaps these psychic centres are the switches which control the different areas in the brain. I am just telling you the probabilities and the possibilities as I understand them.

It is said, that when a particular psychic centre is awakened one develops certain faculties, clairvoyance, clairaudience and this and that. Now if I think for sometime, one doubt comes to my mind and that doubt is whether the faculty that is developing is in the centre or whether that particular faculty is the expression of the centre in the brain which I could operate through the awakening or through the operation of that particular psychic centre. You are able to read the mind of others, there is nothing wrong with it for we see it every day. The only question is, is reading the mind of others a faculty of the brain or is it a faculty of that particular

psychic centre or is the psychic centre an indirect method of handling that particular centre of faculty in the brain. That is what we have to decide, this is what we have to think through so that the great misunderstanding that is reigning supreme about kundalini yoga can be cleared.

I have personally studied neurophysiology and have practised neurosurgery for sometime, and I have come to the conclusion that the whole mystery is here, the whole treasure is here. What I am and what you see in this world of great miracles that have taken place in the remote past, in the recent past and shall take place in the future – sprung from a part which is known as the storehouse of cosmic consciousness, translated as the golden egg, the golden womb or the hidden hiranyagarbha. And this particular centre in us is not sleeping, is not inactive, it is only unconscious because we are not conscious of it.

What came as a revelation to the great rishis, what came as a revelation to Newton or Einstein, what came as revelation to many great seers is in you and in me, but it came to their conscious plane and it does not come to our conscious plane. This is the only difference between them and us. Everybody is an artist, everybody is an inspired artist, but the only difference between an inspired artist and myself is that he was able to bring down the knowledge to the conscious plane, to the earth and I am unable to do it.

I feel, and it is my opinion, I do not know whether you think I am wrong or right, that the mission of kundalini yoga is not to awaken the power in man, but to bring down the power to earth or bring down the power of the unconscious, or we may say the higher conscious, to normal consciousness. The question of awakening does not arise at all because the consciousness is ever awake, the only difference is that it is hidden to our normal eyes and we are unable to conceive, we are unable to hear, we are unable to see, we are unable to understand. Therefore, to have a complete control over the higher conscious forces in man, kundalini yoga starts right from mooladhara, swadhisthana, manipura, anahata,

vishuddhi and ajna, and tells us that you should try to bring these centres into operation, into activity so that when you bring these centres into activity, indirectly the higher knowledge comes down.

In this higher consciousness you have divine and demonical forces both and both of these forces can be brought down to the earth by the same practice. It is here that the practice in kundalini needs a few rules, a few conditions, a few regulations, and so on, so that when you start practising kundalini yoga, or in your language awakening of the chakras, it may not happen that instead of bringing down the knowledge of the great rishis, you may bring down the knowledge of the atomic bomb, a disastrous knowledge to mankind and a disastrous knowledge for that man who is not divine, who is demonical.

So therefore, in the practices of kundalini yoga the practice of purification of the body, the observation of the right rules in order to avoid tensions, afflictions, pains and mental tortures and the practice of meditation in order to give a boosting action to your awareness, all these things are prescribed. Those who are eager to practise kundalini yoga, they have to undergo a process of practices which gradually prepares them or declares them fit for that practice. So that our constitution is adapted to the newly changed condition of knowledge it is necessary that we practise kundalini yoga, not from the point of concentration on the chakras, but with asanas, pranayama, meditation, japa, mantra and by all other forms of yoga.

As I told you, to be conscious in the unconscious is most difficult, but if you are able to do it, it is the easiest. When your consciousness is heavy, when it is burdened with tensions, when it is burdened with lots of confusions, it cannot retain consciousness in the unconscious state. When your consciousness is purified, it becomes free from tensions and whether you try hard or do not try hard, when your consciousness goes into the unconscious, it will remain conscious and you can go into any area, into any corner, into

any part of your unconscious awareness and you can see it. For that the only thing is, purify your awareness, purify your consciousness. When your consciousness is relaxed, in the spiritual sense which I am using, when your consciousness is relaxed, not tense, when it is light and not heavy, when it is completely unburdened of its sins, of course not puritanical sins, and when it is pure it just penetrates into the unconscious like a sharp and speedy arrow and goes through all the areas of unconsciousness and comes out with knowledge. That is what the saints do.

So, in the scheme of kundalini yoga, our first practices should be the practices of purifying our awareness of the dross of heaviness, tensions, and so on. Then, as they say in the Upanishads, when the consciousness has been purified, make that consciousness like an arrow, fix a target and then shoot that arrow with a terrific speed, let it penetrate into all the inner bodies or let it penetrate through all the areas of unconsciousness.

Remember that the ultimate purpose of kundalini yoga should be to make available the supreme awareness in man and do not get lost in the higher faculties or *siddhis*. When your unconscious is connected with the conscious, all the unconscious knowledge will pour through you, you will become a *siddha*, and what will happen, you will be lost in it just as you are lost in money, in beauty, in this and that, and these are additional properties, these are additional qualifications and these are additional things. For this reason one needs a guru who is in control and whom you may obey, and when the unconscious is connected with the consciousness and the unconscious knowledge flows through consciousness, you control it. Then what will happen? That conservation of the unconscious will easily become a means to the development or to the unfoldment of superconsciousness or higher knowledge or higher consciousness.

The ultimate purpose of kundalini yoga is the unfoldment of higher consciousness in man, but in order to unfold the higher conscious in man, it tells you how to develop

the unconscious forces and bring them into operation and through that you go up and realize the highest. It is a very difficult subject and I have only a very short time. There are too many limitations, the limitation of language, the limitation of time and, of course, the limitation of personal experience also. So I could only speak about this much.

Hari Om Tat Sat



The awakening of kundalini is not the end of spiritual life, it is the means. It is the process of acquiring microscopic vision, telescopic awareness. When time and space meet at one point there is an explosion. That explosion is called kundalini awakening. Awakening of kundalini is awakening the faculties of human existence. It is considered to be an important event in man's transition from lower to higher life, from inability to ability and from ignorance to knowledge.

With kundalini yoga we may have some tangible and powerful experiences by which our existence may just come out of the present state of limitation and our evolution may become faster. Awakening of kundalini is a moment of mental crisis when man takes a new birth, when he is born into a new area of experience.

The ultimate purpose and objective of yoga is to awaken the kundalini shakti.

—Swami Satyananda Saraswati

Kundalini Yoga

Paris, France, 1970

*Blessed Spiritual Friends,
Hari Om Tat Sat*

This evening we are here to rethink the most important and significant but much misunderstood subject of kundalini yoga. When we use the word kundalini yoga we should not misunderstand that kundalini yoga is one of the yogas such as karma, bhakti, raja or jnana yoga.

In fact, kundalini yoga is one of the aspects of the great tantras, of tantrism which also need to be understood correctly. Like all other systems, kundalini yoga branched off from the main body of tantrism many centuries ago – for some reason or the other. For instance, the well known systems of yoga asanas, pranayama and mantra yoga are also branches of tantra.

The purpose of kundalini yoga is to awaken the powerful consciousness or the psychic consciousness in man in order to make it possible for him to have the vision of a greater reality in himself. It is always possible to misunderstand the higher realities. Our decisions, our understanding of the higher realities and the supreme consciousness is always wrong because of the incapacity of our sense and mental perceptions.

Even as in the realm of science you have to have many subtle instruments in order to perceive viruses, radio waves, and so on, in the same manner, in order to behold or to have a correct awareness or idea of superconsciousness, you must

have developed a higher capacity of vision which is only possible through the practice of kundalini yoga or by the awakening of the psychic consciousness in yourself.

Though the psychic consciousness is on a much subtler dimension, yet it is through the base of this physical body that we will be able to tackle the problems of psychic consciousness. Kundalini or the psychic consciousness is not purely spiritual, it is not purely immaterial, but of course, it is not material. It is the sleeping consciousness. It is the dormant or potential awareness in man. This is lying dormant in him just as it was the case with his faculty of intelligence in earlier ages.

One part of your consciousness is functioning at the most. One part of your consciousness is functioning and nine parts, completing the whole of your consciousness, are not functioning, but are lying dormant. You may even say, in order to understand it in a better way, that one-tenth of the brain has come into operation and nine parts of the brain still await operation, awakening and functioning.

The purpose of kundalini yoga, the purpose of the practice of kundalini yoga is to awaken the sleeping centres in the brain in our physical body. Similarly, when we take drugs such as LSD, and so on, it brings about a state of consciousness, you may call it reduced consciousness – or you may call it expanded consciousness, that is a matter of dispute of course, but it does bring about a sort of experience by causing a certain activity in those deeper centres of the brain. In the same way it is also possible, as the rishis have said, that by the practices of kundalini yoga those material, physical, gross but ultrasonic, supersonic, extrasensory perceptual centres can be brought to operate and can be brought to activity.

When we discuss kundalini yoga, we are not going to be abstract; we are just going to talk to you about concrete things considering this body as the basis. Please do not misunderstand and try to understand that the supreme consciousness as conceived, as understood, as seen by a

kundalini yogi represents the highest possible manifestation of physical matter in this body. I think that the matter in this physical body is being transformed into subtler forces in the gradual process of evolution, such as feeling, thinking, reasoning, remembering, postulating and doubting. They are the result of the gradual process of evolution of matter into a subtler form.

This psychic power, this suprasensuous or semi-transcendental power in man, is the ultimate point of human evolution where you and I will arrive one day or the other, but that might take millions of years.

The practice of kundalini yoga tries to accelerate that natural process of evolution by tackling the problem correctly, scientifically and of course rationally. When I speak from the point or view of kundalini yoga, please remember that when I mention Shiva and Shakti, consciousness and power, I am definitely not talking about God, the God which is abstract, the God which seemingly has nothing to do with this matter. Understand the subject matter of kundalini yoga to be the awakening of the dormant and sleeping centres in this brain, nothing else. According to kundalini yoga the being which resides in sahasrara or the red lotus centre is *purusha* which literally does not mean spirit or a divine being, but means the sleeping consciousness.

Kundalini yogis always believe that the seat of purusha is in sahasrara and the seat of shakti is in mooladhara which is at the bottom of the spinal cord. When we talk about purusha, we are not talking about God, we are talking about the sleeping consciousness in man or the sleeping existence in man. Shakti does not mean energy, shakti does not mean goddess, shakti does not mean Devi but *shakti* means capacity, shakti means capacity of force. I am capable of lifting a load of 200 kilos and that is my capacity, that is my shakti.

The shakti, the capacity or the sleeping force in man has got to be awakened first in order to tackle the sleeping regions of the brain. The whole brain is divided into different centres just as the bulbs are connected through different

wires to different switches on the wall. If you have to awaken those millions of different ultrasonic and supersonic circuits in this brain, it is not feasible that you take a hammer and tackle your brain directly. No, that is not the right way. Even as you do not light the bulb itself, but you turn on the switch, you have to find out which are the switches in order to tackle a particular part of the brain.

Some people have written in books that kundalini wakes at the bottom at mooladhara and goes to sahasrara, passing through all the other centres, but somehow I do not agree with this view. The force which awakens, the kundalini, does not have to pass necessarily through all the centres on the way, but each centre is independently connected with each corresponding centre in the brain. The most important centre in the brain is sahasrara to which mooladhara is directly connected and therefore we consider mooladhara and sahasrara to be the two most important centres that link each other. If you are able to awaken your mooladhara first it does not stay at swadhisthana and manipura and return, but straightaway, if it can reach it, it goes to sahasrara, or it doesn't go to sahasrara. It doesn't have to go through the different centres as it has been written in many books. Then after mooladhara, which is situated at the perineum in between the excretory and the urinary systems, the next important centre is ajna. It is just behind the eyebrow centre on top of the spinal cord at the seat of the pineal gland. This ajna chakra is important because it brings about a state of fragmented consciousness at the point when the yogi or practitioner of meditation is entering the unconscious body.

When the meditator goes deeper from the conscious to the subconscious, transcends the subconscious and enters the unconscious, he becomes absolutely unaware of all that is happening. Then his personal awareness, or the self, has to go hither and thither according to the karma, according to the modes of destiny and he has absolutely no control over himself, unless of course he has awakened his ajna. It

is through ajna, through the awakening of the ajna centre, that a yogi remains partially aware, is able to control the movements of his consciousness even on the causal planes, even on the planes of the unconscious.

This ajna chakra is nearer to the brain so when you awaken it, the force or the sensation, or the shakti that is generated is too close to the brain. Sometimes the brain is not in a position, or the particular unconscious centres are not in a position to assimilate, dissolve, adapt or sustain that force. So there is a little bit of difficulty that can happen if you are only devoted to the awakening of ajna chakra.

However, this does not happen with mooladhara. When the force is awakened by a process of meditation or other manipulations, the awakening can take place or does take place in mooladhara chakra. The force takes time to move and by the time it is able to communicate itself to the particular part of the brain, the force is not as great as it was during the moments of generation. In other words, mooladhara produces low voltage currents and ajna produces high voltage currents and it is according to that that we have to understand its impact and influence on the brain.

One can practise awakening in any centre. You can take manipura as the starting point. You need not practise on mooladhara. You can practise awakening in anahata or vishuddhi or any other centre. Ultimately, or you may say immediately, the force of awakening is directly communicated to the brain, and that particular part or that particular portion or compartment of the brain which is connected with that centre receives the message of awakening.

Mooladhara is the easiest and you must have found by your personal experience also that it is easy for the gross mind to concentrate, to be able to manipulate that particular centre rather than anahata or even vishuddhi. Mooladhara can be awakened directly without a connecting switch.

For swadhisthana you have to concentrate or you have to practise manipulation either at the bottom of the spinal cord or if you find it difficult, at the bottom of the abdominal

viscera at the root of the urinary system or the place where you conduct the vasectomy operation.

Concentration on manipura can be practised either on the interior wall of the spinal cord behind the navel, of course it is difficult, or the best way is to practise on the navel proper so that the sensation created by concentration on the navel is conducted back to the right point and up to the brain.

Similarly, for anahata you should concentrate either in the front sternum, where there is a depression in the chest below, or if you can, on the interior of the spinal cord just behind this point which is much better. Likewise, if you want to concentrate on vishuddhi, you concentrate either in the throat pit or in the cervical bone. The awakening centre for ajna chakra is the eyebrow centre. It is also known as bhrumadhya or as trikuti.

You do not have to awaken sahasrara because in order to awaken sahasrara you have to practise concentration on mooladhara, but behind sahasrara just at the top of your head, a little at the back is one important centre which is known as *bindu visarga* which means the place of the dripping of the drop. There is no awakening centre for bindu, you have to find it out directly yourself. There was a method found out by the Hindus in India, especially the Brahmins who did a wonderful job, they used to leave a tuft of hair on the head which they used to twist up so that they could feel the pressure at the top and concentrate on bindu. Of course, this has become obsolete today, even in India.

It is not only concentration on the chakras by which you can awaken them, but the chakras can be awakened even through the asanas which you have been practising for the curing of diseases.

I am sure you do not know that the science of yoga exercises, permit me to use the word exercises although it is not correct, is part of yoga but is actually a part of tantra. It is said that yoga is an offshoot of Samkhya philosophy, but I can assure you that in the books of Samkhya philosophy there is no mention of the eighty-four yoga postures. They

are clearly mentioned in all, not just one, but in all the tantric texts.

It is not all the asanas that are important for kundalini yoga. It is not the asanas which you are practising this side of the world that comprise the real asanas in tantra, but a few of them are. I will give some examples. *Sarvangasana*, the shoulder stand pose, is not the shoulder stand pose. It is a wrong translation. *Sarvangasana* is the vishuddhi awakening pose. *Supta vajrasana*, sleeping thunderbolt pose, is not sleeping in vajrasana, *supta vajrasana* is the anahata awakening pose. In the same way, the hare pose, *shashankasana*, sitting in vajrasana and bending forward is not the pelvic toning pose, but it is the swadhisthana awakening pose. When you practise ashwini mudra, that is the contraction of the anus, when you practise moola bandha, that is complete contraction of the perineum; they are not called the rectum poses, but they are mooladhara awakening poses.

There are a few asanas, eighty-four only, not eighty-five, that bring about pressure, that exercise and influence or that bring about a kind of manipulation for the physical awakening of the particular centre that concerns that particular asana. Therefore, you can understand now how important these asanas are in the process of awakening the psychic power in man and today they have unfortunately been run down to physical exercises.

These asanas are one way of awakening, but it is not a very drastic and powerful system of awakening. According to tantra shastra, these asanas only bring about a kind of reconditioning or a climate of adaptation in the general structure of the different nerves so that when the awakening takes place everything is alright. In addition to the practice of asanas there are many other things that do bring about awakening of the kundalini.

There are some people who feel that in the awakening of kundalini certain dangers are involved. I am going to discuss that point a little. If you take hashish and LSD, of

course awakening does not take place, and I do not know what it does, but a change does take place in the structure of consciousness and it is too sudden. This does not happen in the awakening of kundalini. There is only one centre that is ajna chakra, the awakening of which can bring about an eruption in your unconscious body and bring about a kind of vision of monsters, and so on, but I assure you that other chakras are absolutely safe.

Whenever the shakti is awakened, the consciousness withdraws and with the withdrawal of the consciousness you enter into your subconscious plane, that is the *sukshma sharira*, and when you enter into the subtle plane, you see figures, you see visions, you see symbols, but they are your own and because you do not understand and you are too intolerant of them, you are unable to sustain them. That is the only reason of mental derangement and nothing else.

With the awakening of psychic consciousness the psychic symbols belonging to your own personality come out. When they come onto the surface, there is a problem of understanding. It happens with many people in this country and in the East that people become split into two and because of that there is suffering. If you are tolerant and if you can understand that the eruptions or awakening or expressions are a part of your being which was lying in reserve in the psyche then everything is alright and there is no danger. Even if I have to accept for the time being that the psychic awakening may bring about some dangers, I can assure you that it does not bring about as many dangers as are brought about by LSD, hashish, marijuana and the alcohol which we take in our everyday life. Give a hundred people drugs and give a hundred people to me for psychic awakening and I assure you maybe someone might go wrong, but at least not the percentage which you see among the drug addicts.

It is true that when the awakening takes place in the different centres of the brain, man becomes very sensitive like the radar which receives all the subtle sensations. In the same

way, when the awakening takes place, the weak individual, the untrained individual, the unharnessed individual is so sensitive to different kinds of sensations that at times it is not possible for him to keep his nervous system under control. It is one of the difficulties. Your individual consciousness, your mind and your awareness is not used to those extrasensory sensations, those kinds of feelings that take place during the moments of psychic awakening, and if the awakening is abrupt then there is a possibility that you feel afraid. If the awakening is slow and gradual there is practically no difficulty. It is something like taking a drink of wine, half a bottle on one day, another day one, next month two, third month three, while you go on slowly increasing the amount nothing happens to you. In the same way the awakening takes place in successive stages and you go on adapting your nervous system, your brain, your tolerance increases and you can grasp it much better. That is how you get along very well with kundalini yoga.

For those who are really interested in the awakening of psychic forces in them I have only words of encouragement. Looking at many things that I have seen in the past, in our dangerous and horrible civilization, I think this is one of the most harmless awakenings that can ever take place in our personal life.

When psychic awakening takes place, we should always remember that the awakening can take place in any part of the brain. It can take place in the part that expresses clairvoyance, the part that is responsible for telepathy or revelations in painting and music. The awakening can also take place in the portions that are really called prophetic centres and you should be prepared to meet any kind of revelation, any kind of understanding. Maybe it can happen to you that when the psychic consciousness wakes up you keep on seeing lines after lines, written in Hebrew, Latin, Greek, Sanskrit and Hindi. Well you do not know exactly what to do, take a pen and go on writing. This is how it takes place.

People in the Occident are not psychically dead, but they are psychically alive, this you must understand and this is my opinion. What does it mean? I mean that your mooladhara is already functioning, your chakras are already functioning and they are maintaining a kind of contact with parts of the brain, though the psychic being, or the psychic force or the psychic centres in the brain are not completely awake. Yet we cannot say that they are dead, they are in the process of awakening.

If you can get a method for accelerating the system or for accelerating the process, you may be able to awaken the whole fantastic panorama. And the moment you are interested in yoga, it means you have become aware on the psychic sphere. Therefore, it is one of the duties of the teachers in this part of the country to cater to the correct needs of the people by teaching them the right things with the right interpretations, without any interpolations, without any manipulations and without any misinterpretations.

We yoga teachers cannot say, "Oh! We don't believe in spiritual life! We don't believe in psychic awakening! We only teach asanas!" It is something like saying, "I do not want to kill you but I am shooting your heart." Thirty years ago, I made the same mistake. I used to practise yoga asanas and I was not interested in psychic awakening. I told many people that I am not interested in psychic awakening. I only wanted to practise hatha yoga, or whatever yoga you call it, just for my physical wellbeing. One day a swami came and said, "Well, you are awakening your psyche and do not know it. It is not physical exercises that you are doing, my boy, it is exactly psychic exercises that you are doing." I asked him to prove this and he answered that the name of the system that you are doing is not yoga exercises, it is known as yoga asanas – the postures for union.

Awakening in the psychic centres can take place with other aids as well. One such aid, which has unfortunately been lost to general knowledge, both in the West and East, is sound. Awakening through sounds, through music, with

the help of bija mantra is the use of particular melodies corresponding to particular chakras. This is a most absorbing and tender way of awakening. Other useful aids can be obtained by the proper application of colours, forms and symbols.

The chakras are not situated only at the interior of the spinal cord, but they are distributed from it throughout the body like a system of wires in the telephone exchange. They control different organs of the physical body not locally, but directly from the brain. Sahasrara, the pituitary, controls the secretion of hormones. Bindu controls the optic system, sight perception; bindu also controls the ear, the taste, the nose, the throat and the tonsils. Ajna, pineal, controls the muscular system. Anahata, thymus, controls the heart and lungs. Manipura, pancreas, controls the stomach, duodenum and the entire digestive system. Swadhisthana controls kidney and bladder. Mooladhara controls the entire sexual activities including the secretion of hormones. Through ida and pingala, through the sympathetic and parasympathetic nervous systems, all the processes in the body are controlled.

Understand therefore, that changes can be brought about in the structure and function of the physical body, not by dealing with the body directly, as the physicians do, but by psychic awakening. As psychic awakening occurs in particular areas of the brain, corresponding areas within the physical body also undergo a kind of awakening. For example, if you concentrate on bindu you are really controlling the cranial passage, the whole optic system and the fluids through which the eye is nourished. Now, would this be good or bad for the eyes? I assure you that it is good! Such practice and 'exercise' in any of the psychic areas will bring about awakening in the particular corresponding centre of the physical body and revitalize the corresponding organs such as excretory, urinary, digestive, respiratory, and so on.

Kundalini yoga is a vast subject, but I only wanted to tell you in short that it is possible for all of us to benefit from

this great science, and to use it for the benefit of humanity in general. In January 1962, there was a conjunction of eight planets which created quite a stir in different circles. That was the time that the earth entered into Aquarius, or *Kumbharashi* in Indian astrology, and from then on humanity, not just Occidentals or Orientals, humanity in general was subject to psychic forces of awakening – with or without kundalini yoga! Whatever you call it, kundalini or anything else, your kundalini is going to get up whether you are aware of it or not, so you will have to be careful beforehand.

Here are some final examples of the benefits of kundalini yoga. In 1968 while I was in a certain city on my world tour, I got a telephone call at my hotel at three o'clock in the morning. A lady asked, "Are you Swami Satyananda from India?" When I answered, yes, she expressed the desire to come to me because she wanted to know how to die. She had been a member of high society, had lived as a nun, had been a great worker, and so on. She was now facing a terrible crisis, one that the psychologists would call a nervous breakdown. She had constant suicidal complexes, and had come to me at three in the morning hoping that I would teach her some way of yogic death. In fact, I taught her a famous method that you would know if you practised kundalini yoga. It is supposed to be one of the most powerful techniques, kryias, for the awakening of mooladhara. I had had her do it fifty-four times in one sitting which took two hours. Unlike sirshasana or chakrasana this is quite simple. When she had finished the whole fifty-four rounds she was able to tell me, "I am becoming clear and I am sure I am gaining more balance." She is alive today, very well alive, but not only to her problems which she has solved, but she is now very much alive to the problems of other people. Such gross benefits may be derived from psychic awakening.

I remember another example of a lady in Hawaii. She is in charge of one of my ashrams in Kuwait. She used to practise all kinds of yoga – LSD yoga, hashish yoga – she

used to practise many kinds. Many might know her quite well, she is now one of my most important disciples.

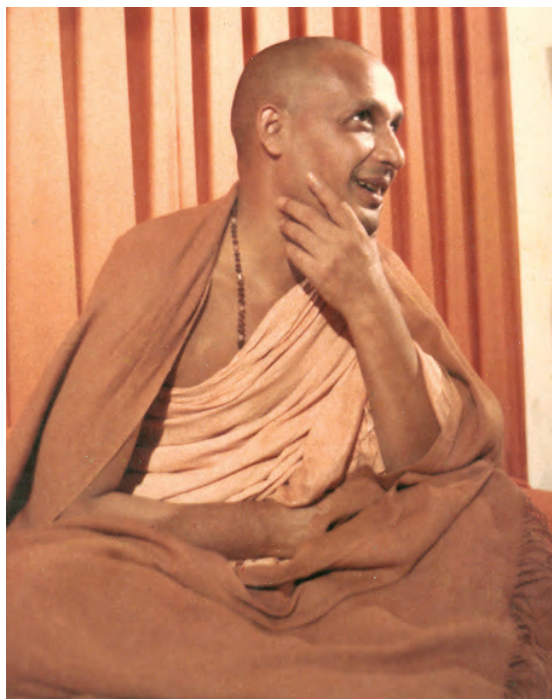
She had been working on a steamer and one night, when she was watching from the mast where she used to practise meditation, she was blown off by a terrific wind and fell into the sea. Although she was well known and the captain had been friends with her for years, everyone was asleep and her fall was not seen. As she fell she feared she was lost and felt the terror of death. She tried to do all sorts of things that she had heard of to help herself in such a predicament. She tried techniques for getting light and relaxed, but she remembered one other technique – she concentrated on ajna and sent a message. She told me that she must have sent the message not less than a thousand times to her friend the captain. It was, “If you know, please save me!” that is all. The captain had a dream which he didn’t exactly understand and it terrified him. He just heard, “Save me!” repeated over and over again. When he tried to go to sleep again it came again, “Save me!” He couldn’t stand it and got up. He found her absent from the mast and turned the ship around, searched the dark water with searchlights and she was found and saved.

Thus psychic awakenings can also bring about practical benefits in life. I believe that such things are possible to any of us. If you awaken your ajna chakra, you could influence your wife – you won’t have to divorce her! You can, influence your children and they won’t turn out like hippies. When you use your intellect it never works. Solutions to many problems that we try to tackle can only be brought about by awakening of the psychic life, and not through the most impotent, feeble and useless intellect.

Now if you want to practise kundalini yoga, I’ll be coming again to get you on the radar. The first thing is to perfect the siddhasana – remember the word. Secondly, you must become aware through keen concentration on the point of mooladhara which is in the perineum. You can concentrate on this either with the help of a slight contraction or by absolute awareness.

Practise nadi shodhana, the pranayama which purifies both the nervous systems, fifteen rounds. Then practise shankhaprakshalana, one of the kriyas of hatha yoga that is cleaning the alimentary canal, the stomach, the duodenum, the small intestines, the large intestines right from top to bottom, washing it out. This is the preliminary preparation which you have to make. In addition to this a few exercises, a few asanas, which of course you might be doing anyway so I won't have to explain that.

Hari Om Tat Sat



Kundalini Yoga

Basle, Switzerland, 1970

*Blessed Spiritual Friends,
Hari Om Tat Sat*

I have a very important topic to discuss here and that is kundalini yoga which is much talked about in the East as well as in the West. The science of kundalini yoga concerns the awakening of a great power which is lying dormant in the physical structure of man. The science of kundalini yoga has nothing to do with a transcendental God, a God concept of a religion. Of course, in the books that are written on kundalini yoga, a lot is talked about transcendental power, but if we analyze and study the science and the practices of kundalini yoga, they primarily concern the physical body which belongs to us. In the conception of kundalini yoga the higher consciousness is inherent in the deeper portions of the brain, but in order to bring about the unfoldment of that consciousness a kind of awakening is important, a kind of awakening is necessary that takes place at a particular part of the body which is known as mooladhara. This Consciousness with a capital 'C' is known as Shiva and the power for awakening is known as Shakti. Shiva represents the consciousness. Kundalini represents the Shakti or the energy aspect of man. The consciousness which is inherent in the brain and which is an expression of the higher brain, I may say for the time being, is not subject to awakening by any method unless it is tackled through definite centres in

the body and those centres are the prime subject matter of kundalini yoga.

It is said that at the root of the spinal cord and a little below that at the perineum is a small physical part, muscle or gland, which is dormant and which can be awakened. The awakening that takes place in that particular part of the body brings about an instantaneous or corresponding awakening in the higher spheres of your brain. Awakening of this particular centre and other centres which are connected with kundalini yoga ultimately bring about awakening of higher consciousness of man and unfold the great awareness. The awakening of the higher centres in the brain bring about a very rich, abiding and profound experience, and that experience is something like, you may say, God experience in the religious language, samadhi in the spiritual language, but of course the awakening of the highest consciousness takes place in the higher sphere which is known as sahasrara or the centre of the thousand petalled lotus. If you ask me, "What is kundalini yoga?" I will tell you that the ultimate purpose of yoga is to awaken this primordial power in man and there is no particular yoga which is known as kundalini yoga. Some people would prefer to awaken this consciousness, this power, through the practices of pranayama. It is also possible that the awakening of kundalini can take place just through the practices of mantra yoga or japa yoga. Through the help of music also, I don't mean the type of music we have now, but by the help of music awakening of kundalini can take place and does take place. It is also possible that the awakening can take place, did take place, though of course not a current practice, by the use of herbs, I am not using the word drugs. This is not a known science even to Hindus, however, it is possible.

There is another possibility of awakening this great power in man by leading a life of self-imposed, willing austerity, which is known in yoga as *tapasya*, austerity. That is self-imposed, willing penance. This is a very important practice. This is a very important way, but it is something that is not well understood by modern man who has unfortunately been

a great follower of Freud and his disciples. The psychology of austerity plays an important part in the awakening of the great power in man.

When the senses are satisfied by the objective pleasures, by comforts and by luxuries the brain becomes weak and the consciousness of man or the energy of man undergoes a process of regression. It is, therefore, that the method of austerity is supposed to be one of the most powerful ways of awakening. Sometimes it can even bring about an explosive awakening.

In the tantric system almost all the practices are accepted, but in addition to all these practices they have added a few more and they are the mudras and bandhas. The mudras and the bandhas are meant to tackle the problems of kundalini physiologically and psychologically. For instance, in the yogic system there is an asana called *siddhasana*, accomplished pose. Siddhasana is important for those who are keen on awakening this great power. Again, it should be remembered by those people who feel that the awakening of kundalini is dangerous that this belief is not based on fact. When you concentrate on and awaken the psychic centres through any method, at that time the awakening, expression or expansion of impressions, the subconscious symbols, takes place, and that sometimes becomes a terrifying affair. Otherwise it is absolutely alright. With the awakening of the hidden forces or the hidden expressions of man one becomes afraid of himself. It is said that before one actually goes after the awakening of kundalini one should try to unburden oneself of the strong expressions, of the strong impressions and that one must undergo the process of purification of thought, or a process of enlightenment concerning one's own way of thinking.

The awakening of any particular centre in the body is immediately conducted to the higher spheres and when the information or the force is conducted to the higher sphere of your consciousness at that time you will see figures, colours, experiences and such other things, and maybe you will not be able to be in a position to understand them

and might get frightened. If you understand them and if you can analyze them there is no reason that you should be afraid of them because they are a part of your consciousness. Well, therefore, before these things happen to yourself, you must know exactly what is going to happen and you must have total knowledge of the fundamental nature of your consciousness. Therefore, it is said that before the awakening, before you go to the awakening of kundalini, you must have the fundamental knowledge of things that you are doing otherwise the fear that is being created in yourself, or the symbols that are manifesting, might cause a kind of fear and in weak minds it can do anything.

However, you must know a very important thing which is the manifestation of the higher forms, or the manifestation of the subtler forms. They may be beautiful angels, oracles, gurus, divine beings, flowers, gardens, but not necessarily these. They could be even a hideous face or anything which might create or cause a sense of terror in your mind unless you have educated your mind.

Therefore, the best way of awakening this kundalini according to us, is through the practice of mantra and taking recourse to the science of music. Mudra, bandha and pranayama are some drastic methods, are some shortcut methods, which one should not take upon oneself unless one knows that one can face one's subconscious manifestations or the manifestations of one's unconscious. The system of japa yoga, the yoga of mantra, and the system of awakening the kundalini with the help of music is a very important system. One is known as japa yoga and the other is known as nada yoga.

In the practice of mantra one must remember that it is the chanting of mantra in a louder tone, in a medium tone, on the mental plane and on the psychic plane. On four planes one must practise the mantra, then it helps to awaken the kundalini in a methodical and systematic way. There are certain mantras that concern the awakening, and of course I am not going to tell you all these things here,

but it is true that these mantras about which I am making a very casual reference are something more, not something different, something more than the name of God. Whenever one takes a mantra from anyone, even from me, one has to be very careful. If it is true that the mantra is just the name of God then you can take it from every Tom, Dick and Harry. But if mantra is a sound that influences the psychic aspect of your life then you must take it with utmost enquiry and with utmost care. At the same time, the way of practising the mantra, the limitations of pranayama and asanas must be decided under those rules of tantrism, under those rules of kundalini yoga, which tell you that you are Leo or Capricorn or Virgo and therefore you must do this pranayama. This is a very particular, a special topic in ayurveda, one of the branches of the fourth Veda of the Hindus.

The pranayamas about which I made a reference are not the pranayamas about which you read in our books. Those pranayamas are totally different and they concern a different kind of breathing and a different kind of system which produces a great amount of heat in the system and that heat is so strong that I think even here in December and January you don't need one pullover, you don't need whisky, you do not need anything because it is terrific heat. Therefore, these pranayamas should also be learnt from a person, you cannot find them in books.

Yet, when everything has been said, those who are eager to awaken the kundalini have to prepare themselves before they want a good teacher.

Hari Om Tat Sat



Light on Yoga

Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

In *Light on Yoga* the science of yoga and its many branches of raja and hatha, jnana, bhakti, mantra, kriya and dhyana yoga are explained in a comprehensive way. This booklet is mainly based on a series of lectures given at the Belfast Yoga Centre, Northern Ireland. It also includes lectures given by Swami Satyananda Saraswati in Paris, London, Vienna, Basle and Copenhagen during 1970. The reader encounters yoga as a tool to reshape his lifestyle and to enhance the quality of life – the true purpose and aim of yoga.

This book was transcribed and edited by Satyananda Aschram des Tantra, Vienna, Austria (December, 1971).



SATYANANDA YOGA
BIHAR YOGA

On the occasion of the Golden Jubilee World Yoga Convention 2013, Munger, Bihar School of Yoga is pleased to present *The Golden Collection*, a compilation of the first publications of Sri Swami Satyananda Saraswati. Originally published in booklet format during the 1960s and 1970s, their modest nature made the wealth of the ancient science of yoga accessible to one and all. The depth in both knowledge and experience that is contained within these teachings is in itself unique and furthermore has paved the way for an entirely new understanding and approach towards the system of yoga. This collection of talks, lectures and letters is a truly historic contribution to the spiritual library of humankind.

Volume 5 of *The Golden Collection* presents Sri Swami Satyananda's lectures given during his European tours throughout the sixties, expounding upon the theories and practical applications of tantra and yoga. Throughout his lectures, he highlights the importance of identifying and adopting an approach that is appropriate to the personality and needs of the practitioner. These interpretations will no doubt leave the readers of today as spellbound as they left the audience so many years ago.



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